SERMONS PREACHED BEFORE HIS MAIESTIE, and upon other ſpeciall *occaſions.*

Viz.

1 *The Pillar and ground of Truth, in* 1 Tim. 3. 15. page 1.
2 *The New Life,* 1 John 5. 12. page 27.
3 *A ſenſible Demonſtration of the Deity,* Iſa. 64. 4. page 59.
4 *Exact Walking,* Epheſ. 5. 15. page 91.
5 Samuels *ſupport of ſorrowfull Sinners, in* 1 Sam. 12. ver. 20, 21, 22. page 125.

By the late faithfull and worthy Miniſter of Ieſus Chriſt, *Iohn Preſton,* Dr. in Divinity, Chaplaine in Ordinary to his Maieſty, Maſter of *Emanuel* College in *Cambridge,* and ſometimes Preacher of *Lincolnes* Inne.

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To the Reader

THE AVTHOR *himselfe, being hindred by death from digesting his thoughts into Tractates more accommodate for all mens use, presaged notwithstanding, a little before his death, that they would be pressed into publike view by one or other, who might perhaps be lesse carefull; which that he might prevent, he bequeathed the care of those*

Sermons that were only preached at Lincolnes-Inne, *to those his worthy friends, by whom you see them faithfully set forth, who living in the City, were better conversant with those that tooke them from his mouth. All others whatsoever unto us, who (though much more unworthy, & unable) were yet more frequently his Auditors in other places, & had reasonfully to know his Doctrine, manner of life, purpose, &c. should therefore be more guilty of ungratefull negligence, if any of those Lamps, into which he emptied the golden oyle out of himselfe, should not by us bee lighted up to serve the Temple, to which undoubtedly by him*

him they were devoted; Mooved therefore with the neceſsitie of our duetie, their former good example, and the ſucceſſefull entertainement the reſt have found, wee doe here adventure into light theſe five ſhort Sermons, preached at ſpeciall times, and in Auditories of greateſt worth and expectation, and accordingly compoſed of more exact materialls, and cloſer put together, which in him may well be pardoned, who in all his other workes did bow his more ſublime and raiſed parts to loweſt apprehenſions. Wee have laboured what wee could to diſcharge the truſt by him repoſed in us, and deſire that others would be pleaſed to forbeare the putting forth of any thing of his, without acquainting ſome of us therewith, by him deputed for that worke; who as ſoone as may be, will be carefull to preſent thee with

what elſe ſoever we ſhall thinke uſe-
full; the Lord grant they may
doe as much good as the
Author of them did
intend.

T. G.

T. B.

The Doctrines, with the moſt Speciall notes contained in theſe enſuing Sermons.

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THE

THE PILLAR AND GROVND OF TRVTH.

1. TIM. 3. 15.

But if I tarry long, that thou maiſt know how thou oughteſt to behave thy ſelfe in the houſe of God, which is the Church of the living God, the Pillar and Ground of the Truth.

THere are two maine principles, upon which the whole frame of Popery is founded; firſt, *That the Church of Rome is the onely Catholique Church*: ſecondly, *That the Church cannot erre*. By which latter principle they have brought on them-

themſelves a deſperate neceſſitie, never to amend or reforme whatſoever is once decided by the Church. Theſe are the principles they firſt inſtill into their Novices; theſe are the traines, wherewith they ſeeke to winne men to themſelves: for when they cannot prove their points in ſpeciall and particular, they take them all in groſſe, and by this one principle (*Our Church, which cannot erre, hath ſo decided it*) they prove a bundle of them together. So when they can ſhew no ground in Scripture for their clouded, ungrounded, ſuperadded opinions, they faſten them and hang them all upon this pinacle of the Church; which becauſe it is infallible, admits of no examination. And whereas truth ſeekes out no corners, deſires to ſee the light, and come to tryall; Popery delights to hide it ſelfe in theſe obſcure, and uncertaine generalities. As for example: aske them what ground they have for invocation of Saints, worſhipping of Images, Indulgencies, ſuperadded Sacraments, and a multitude of ſuperſtitious ceremonies; their anſwer is, The Church hath ſo decided it; and her decrees are all infallible, and not to be examined by particular men, which are inferiour. So that pull but this pillar downe, as *Sampſon* did, and the whole frame of Popery, with all that ſtay themſelves upon it, comes preſently tumbling downe.

Yet becauſe they thinke it too improbable a courſe

course to build all on the naked assertion of the Church, which is onely to interpret, and not to make the Text, therefore they bring in traditions, which they call unwritten verities, and make them of equall value and credit with the Text: but if you aske them what these unwritten verities are, and how they may be knowne from counterfeit; they say onely the Church can tell that, to whose custody they were committed, and who onely is able to judge infallibly, which are the genuine Traditions, and which not. And if Scripture at any time bee brought against any of these points, they say it belongs to the Church of Rome to declare what bookes of Scripture are canonicall, what translation is authenticall, what interpretation must bee the sense of Scripture, and in effect they will be onely judged by themselves, and whatsoever we say, they choke us with these principles, *Theirs is the onely Church*, and, *The Church can never erre.*

Now of all places of Scripture, whereby they would vindicate to themselves this privilege, this verse that I have read is one of the chiefest; but how justly, wee are now to consider.

Sayes the Apostle to *Timothy, I have written unto thee, that thou mayest know how to behave thy selfe in the House of God*: as if he should say, It is of much moment that the House of God be ordered and kept aright, be swept continually and

and purged, becauſe it is the *Pillar and Ground of Truth*, that is, the ground and place where truth (which is the houſholds food) is nouriſhed, and doth grow; into which if falſhood creepe, their food will ſoone be poyſoned, and ſo not nouriſh but corrupt, nor fit them to ſalvation but deſtruction: ſo that the Apoſtle in this verſe hath this double ſcope.

First, to deſcribe the Church by this diſtinguiſhing property, that it is *the Pillar, and Ground of Truth*; that is, Truth is the ſigne, whereby this Houſe of God is knowne from other houſes.

Secondly, he ſayes, *in the Houſe of God, &c.* not in the Church of Epheſus, leſt any ſhould conclude (as now the Papiſts would) that the truth were ſo nayled and faſtened to any one particular houſe or pillar, that it could never be taken downe from thence, and hanged up in another place; which is flat contrary to the ſcope of the Apoſtle in this place, who in the beginning of the next chapter ſhewes evidently, that in the latter times ſome ſhould depart from the faith and give heed to ſeducing ſpirits, and doctrines of Devils, *forbiding to marry, and commanding to abſtaine from meats.*

The Papiſts would make us beleeve, that becauſe the truth was once at Rome, it is there ſtill. Indeed the houſe and place where once it was, they may ſtill ſhew perhaps; but the inhabitant is now departed, and the truth, which

was the ſigne, is taken downe, and hanged up elſewhere, in ſtead whereof theſe very errors hang, which the Apoſtle doth foretell to be the ſignes of Truth's departure, *forbidding to marry, and commanding to abſtaine from meats.* If they object, they forbid not all to marry. I anſwer, no hereticke or people ſince the beginning of the world did ever doe it, nor is it credible that any ever will; for then the world would ſoone be at an end: but they forbid ſome to marry at any time, as the Clergy; all at ſometimes; and that not as a precept of conveniency, but neceſſity and holineſſe.

The Papiſts indeed ſay, that the Church is ſo the pillar and ground of truth, that there is no truth but what comes from the Church, & that whatſoever comes from the Church is true infallibly, and not ſubject to error: but this cannot be the Apoſtles meaning here. Firſt, there may be truths in other Writers that are not of the Church: though the Garden be the moſt convenient and ordinary place and ground of hearbs, yet ſome Violets may be gathered in the Woods, and on the high-way ſide.

By Truth therefore here is meant divine, and ſacred truth, a plant of Gods owne Garden, not growing in the Wilderneſſe and waſte.

Beſides, as ſome truths may be found without the Church, ſo ſome errours may be found within the Church: though the Garden be the proper ground and place of hearbs, yet weeds may

may alſo grow there, as tares may in the field which notwithſtanding is the proper place of Wheat.

Againe, when he ſaith. *The Church is the Pillar and ground of truth*, his meaning is, that in the Church of God, the truth ought alwayes to be preſerved and kept, that is, thoſe that profeſſe themſelves to be the Church, ought to maintaine the truth; that is their duty which they are bound at all times to performe: but it's no good conſequence to inferre, A thing is ſurely done, becauſe ſome ought to doe it; for men doe not alwayes performe their duties, nor diſcharge the truſt that is committed to them.

Laſtly, it is to be marked, that the Apoſtle ſaith in generall termes, *The Church is the pillar and ground of truth*, not this or that particular people of Epheſus, or Corinth, or Rome, or any other City or Countrey; for the Church may make a progreſſe, from one people to another, as now it hath from thoſe famous Cities of Aſia unto other parts. Indeed while the Church continues in a place, ſo long the fundamentall truths continue, but when ſhe changeth habitation, the truth goes with her; for theſe cannot dwell aſunder: while the Church continued at Rome, ſo long the Truth continued, but no longer.

Obiect. If they obiect, that a Pillar is the prop, and *ſuſtentaculum* of that building wherein it is, and therefore cannot bee removed to another place,

place, unleſſe the building be deſtroyed & periſh: ſince then the Church of *Rome* was once the pillar and ground of truth, it is ſo ſtill.

Anſ. I anſwer, the Apoſtle in this place ſpeaks of a pillar; not *more architectonico*, as underſtanding by it ſome eſſentiall & inſeparable piece of the building, but *more forenſi*, for ſuch a poſt or pillar, on which tables and proclamations, and ſuch things are wont to hang; and from ſuch pillars ſuch things may ſoone be ſeparated. Such a pillar was this people of *Epheſus*, which ſtood long after the Truth was taken downe, and Mahumetaniſme hanged up inſtead therof. And that its thus meant, appears by the other word, ἑδραίωμα, join'd with it, which ſignifies a ſeat or receptacle, at all times ſeparable from what is in it. And indeed (as before I ſaid) the Church is the ground of Truth, as the garden is the ground of herbes, which wee know may be plucked up and planted in another place. As therefore that which hangs on the pillar may be plucked downe, or other things hanged with it; as herbes may be tranſlated from one garden to another, or weeds grow with them; ſo that people which are now the Church of God, may ceaſe to be ſo, or continuing the Church, may be obnoxious unto errors.

And that this is the meaning of the place and not that which the Papiſts hence deduce, namely, *that the Church cannot erre*, may appeare by theſe reaſons:

First, not to be capable of error, is the inseparable attribute of God himselfe: for God and Truth are termes convertible, which cannot be said of any creature: because the creatures truth is a rule, from which they may decline: as the Carpenters hand may from the line that guides it. Truth is not of the essence of a creature, as it is of Gods, and therefore separable and distinct: as the Carpenters line is a thing distinguished from his hand, & therfore may be separated, his hand may sometimes deviate and goe awry. The decree and will of God is the rule it selfe, and from it selfe it cannot deviate or erre: but the creature hath a line of rectitude, drawne to it by the Scripture, from which, though now *de facto* it doth not swarve, yet *de possibili* it may. *Esay*, 8, 20. *To the Law and to the Testimony, if they speake not according to this word, it is because they have no light in them.* As if one should say to a Pilot, Know that in your eye, and in your hand, there is no inseparable and inbred rule, to guide you in your course, but here is a Compasse for to direct you: if you looke beside this, or neglect this, you will fall upon the rockes and sands: so the Lord saith to his Church, Know that in you there is no inherent selfe-sufficient light, but here is my Word to be a lanterne to you: if you keepe not your eye on this, you may erre quickely, and make ship-wracke of your Faith.

Secondly,

Secondly, where there is ignorance there may be error; for ignorance is the cauſe of error, as darkneſſe is of ſtumbling; for a man cannot have a perfect iudgment of things, except he have a perfect knowledge of them: now the moſt learned Biſhops that ever were, in generall Councells (which is the repreſentative Church, in all mens iudgments leaſt ſubiect unto error) have been ignorant of many things; for even in humane things, wherof we are more capable, the wiſeſt men have beene ready to profeſſe, that the greateſt part of that they knew, was the leaſt of that they knew not, much more in things divine, in which our eyes are like the eyes of Batts and Owles, unto the brighteſt Sun-ſhine, too weake and too anguſt to comprehend them: therefore their knowledge being defective, their iudgment likewiſe muſt needs be ſo, 1 *Cor.* 13, 11. *We know in part*, ſaith the Apoſtle, *therefore we propheſie in part.* *Ariſtotle* could ſay, He that lookes not round about a thing, and ſees not all the parts and corners of it, can give no certain iudgment of it: now who can ſay, in Divine Myſteries he is able to ſee all things? and if he be not, he may both be deceived and deceive.

Laſtly where God intends to give the end, he alwayes gives the means to effect and bring that end to paſſe, but he gives not to the Church the meanes of infallibility, as perfect know-

ledge of the truth, ſincere love of it, right ordered zeale for it; he takes not alwayes from them thoſe ſinnefull luſts, which breed errings from the faith, and often thruſt and impell men into error.

How oft have generall Councels beene diſtracted into factions, leavened with malice, puft up with pride, &c? and ſhal wee ſay when their hearts and minds are thus corrupted, that their tongues are notwithſtanding infallibly over-ruled, to powre forth nothing elſe but Oracles? to ſay that at that inſtant there fals a ſpirit upon them to guide them with immediate revelation, is to approve the fanaticall fancies of the *Anabaptiſts*, which they take on them to abhorre; which notwithſtanding if any do affirme, as ſome have been bold to do, they muſt conſider, that the Prophets which were guided by ſuch ſpirits, and had the truth inſpired by viſions, and immediate revelations, did never argue, diſcuſſe, or reaſon of the things they ſpake and wrote, but onely did declare and manifeſt what was revealed; but in generall Councels the truth is bolted out by reaſonings to and fro, the concluſions many times diſputed of, and ſtrongly argued on both ſides: now where the premiſſes are onely probable, the concluſion cannot be infallible; for they are the cauſe of the concluſion, and there cannot be more in the effect than was formerly in the cauſe. This is ſufficient to evince, that though

general

generall Councels doe not at all times *de facto* erre (for we all acknowledge the great benefit of the foure first generall Councels) yet to say that *de possibili* they cannot, is utterly untrue.

Christ hath promised, *Iohn* 16, 13. to send his Spirit, which should lead them into all truth: and *Mat.* 28, 20. to be with them to the end of the world. *Obiect.* 1.

These places must needs be understood primarily of the Apostles themselves, who onely were infallibly led into every truth, and but secondarily of their successors, that is, so far as they insist in their steps and Doctrine: for if that were the sense that *Bellarmine*, *Stapleton*, and other Popish Writers give, namely, that the promise is indifferently made to their successors, as well as to themselves, then particular Bishops and Ministers should be infallible Iudges of truth and falshood, and so all controversies in the Church would presently have an end, so as never to spring againe, If they say, its not to be understood of them taken single and apart, but as met together, and assembled in a Synod: I answer, there is not the least intimation of this distinction in those places: but the place for such a promise is *Mat.* 18, 20 *where two or three are gathered together in my name, there am I in the midst of them*: but this place is to be understood of the least meetings of true Christians in the name of Christ, as well as of the *Answ.*

largeſt Councels, and ſo the ſmalleſt compa-
pany or convention ſhould be capable of this
promiſe of infallibility, as well as the moſt
generall and ample Councell.

Obiect. 2. But they further obiect, if there ſhould not
be a viſible, externall, unerring Iudge, to which
at all times thoſe might reſort for reſolution,
that are not themſelves able to wade thorow
the depth of Divinitie controverſies, there
would be no end of wrangling and diſputing,
nor any certaine meanes to finde the truth in
matters queſtioned.

Anſ. Though there be no infallible, viſible, hu-
mane iudge, yet there is an inviſible, infallible
iudge, and that is the holy Ghoſt, ſpeaking in
the Scriptures, which are therefore called the
word of God. And this iudge, in many reſpects
is better and fitter than any other. Firſt, this
may be eaſily had, is alwaies ready, and at hand,
to which men of all ſorts may ſoone repaire;
the other ambulatory, to many inacceſſible,
and to all difficult to be obtained. Secondly, the
ſentence of this iudge is certain and inflexible,
not ſubiect to error; but the others mutable,
like a leaden rule, that may be bended to and
fro: for in men, affections have their place;
which is the reaſon that among men there are
Lawes, becauſe the Law is not capable of af-
fections; but the Lawyer is. Thirdly, this
Iudge is better knowne, and may ſooner be a-
greed upon by all; for be it granted that the
true

true Church is a Iudge infallible, yet it may be ſooner known which is the true Scripture, than which is the true Church, there being more pretenders to the one, than to the other.

Anſw. 2 While the Church is militant upon the earth, God hath not ſaid, there ſhould be any ſuch end of controverſies as theſe men dreame of, but rather he hath ſaid the contrary. 1. *Cor.* 11, 19. *There muſt be hereſies* in the Church, that thoſe may periſh who receive not the love of the truth to be ſaved, and *that thoſe which are approved might be knowne.*

Anſw. 3. If there were any ſuch meanes, by God appointed in his Church to determine controverſies infallibly, yet a generall Councell (though in his place to be reſpected) is not likely to be it: for is it like God would appoint a meanes for ending controverſies in his Church, that for at leaſt three hundred yeares (that is, till the time of *Conſtantine* the great) could not be had? and though he and others his ſucceſſors (while the Empire was undivided) might eaſily aſſemble Councels, yet when the *Empire* fell into many ſubdiviſions, and the parts thereof were governed by ſeverall Kings, of different Religions, as now they be, it is impoſſible the Church ſhould have the benefit of them.

Queſt. What is the uſe then and benefit of generall Councels, if they could be obtained?

Anſw. They are the beſt means to finde out Truth, for many candles give more light, and many

eyes ſee more than one; and in the multitude of Counſellors there is health: and as they are the beſt meanes to find it, ſo from them it hath no ſmall authority, yet notwithſtanding they may erre in neceſſary and fundamental points, as the Councell of *Ariminum*, and *Seleucia*, where there were as many more Biſhops, as at the firſt *Nicene* Councell; and therefore held in two Cities, becauſe no one was able to containe them, yet erred in a fundamentall point, decreeing for *Arrius* hereſie againſt the Deity of Chriſt. The ſecond Councell at *Epheſus* did the like, and ſo ten Councels, at *Tyrus*, *Ieruſalem*, *Philadelphia*, *Ariminum*, *Seleucia*, *Conſtantinople*, *Alexandria*, &c. ſo the ſecond Councell at *Nice*, ſet up Images, and commanded them to be worſhipped, which in the ſecond Councell of *Conſtantinople* immediatly before were utterly condemned.

More inſtances might eaſily be given, but theſe ſuffice to warrant this concluſion, That a generall Councell may erre in fundamentall points. For though the univerſall Church of Chriſt, taken for his myſticall body on earth, and complete number of his elect, cannot erre in matters fundamentall (for then they might fall away, and the gates of hell prevaile againſt them) yet the externall viſible body of the Church may erre, becauſe the Truth of God may be locked up within the hearts of ſuch a company, as in competition of ſuffrages can

not

not make a greater part in a generall Councel; so that the sentence decreed therein may be a fundamentall error.

From these grounds thus laid, may fitly rise a threefold application.

First, seeing it is the received and approved doctrine of the *Papists*, That the Church of *Rome* cannot erre in points of Faith and Doctrine: wee see how little hope there is that we and they should ever be reconciled, or that one truth should arise from a composition of their and our opinions: for if they yeeld in any thing to us, it would presently follow, that in that wherein they now yeeld, before they erred, and so this fundamentall point of their Churches not erring, would from thence be overthrowne. Wee may alter our Tenents if wee will, but they are strongly engaged to keepe theirs without any change or variation: we may goe to them, they cannot come to us: witnesse the *Germaine Interim*, so carefully and often tempered, wherein there were but few of their ingredients left out: yet was it more than *Charles* the Fifth could doe to get it entertainment on either side: and therefore those *Castanders* that thinke by wit and policy to reconcile us, attempt a thing impossible. For of what materials shall any middle course bee framed, when neither side can spare the smallest peece of timber in their building? They cannot, because thereby they should

should be argued of erring formerly, we can not: for true Religion is of a brittle nature, breake it you may, bend it you cannot, no not in the least degree. It cannot be accommodated to interests, and respects of policie and serving turnes: it cannot be mixt with error, no more than oyle with water, iron and steele with clay. *Daniel.2.43. They shall mingle themselves with the seed of men, but they shall not cleave one to another: even as iron is not mixt with clay*: or as the elements when once they are mingled in a compound body do lose their proper formes: even so Religions, when made ingredients, and compounding parts of any other, do lose their formes, and cease to be religious in Gods account, 2. *King.17.33.* It is said, the mingled people of *Samaria* feared the Lord, and served their owne gods, after the manner of the Nations whom they carried away from thence: that is, they jumbled all together, the feare of God, and worship of their Idols, thinking thereby to fit both parties, *Iewes* and *Heathens* with a Religion wherein both might be gratified. But what saith God? Doth he approve this mixture? *vers.34.* Vnto this day they doe after the former manners, they feare not the Lord, neither doe they after their statutes, or after the Law or commandement which the Lord commanded. God will not owne his owne commanded worship when mingled and compounded with another.

So

So, *Gal.* 5. 1, 2. *Be not entangled againe with the yoke of bondage*, (that is) take heed of entertaining those rites and customes of the Ceremoniall law, from which now by Christ ye are set free. Wel, but what if circumcision the ancient character be still retained, and ioyned unto Christ? is it not better to be sure of both? See what he answers in the second verse, *Behold, I Paul say unto you, that if you be circumcised, Christ shall profit you nothing*, And againe, *ver.* 4. *Christ is become of none effect to you*; As if he should say, Take whether your will, either Christ or Circumcision, for both ye cannot have: So *Esay* 1. *vers.* 21, 22. *How is the faithfull Citie become an Harlot?* But how proveth he that? *Thy silver is become drosse, thy wine mixt with water.* He denyes not but they had silver and wine amongst them: but as silver mixt with baser mettall becommeth drosse, and is no longer accounted silver: so wine when it is mixt with water, leaves off to be accounted wine. *Ier.* 23. 28. *He that hath my Word, let him speake my word faithfully, for what is the Chaffe to the wheat?* Whatsoever of our owne wee offer to annexe to the Word of God, in Gods account is as if wee added chaffe to wheat, by which addition the wheat can be no gainer. They that go about to mixe true and false Religions, are like those that take too big a graspe, and so let what they meant to have sustained, fall and breake, as wee see in *Ieroboam*, who mingled truth

Truth and falſhood, not changing the worſhip as he thought, but the place and manner of the worſhip onely, leſt the kingdome ſhould returne unto the houſe of *David*, that was the intereſt, whereunto he thought to make Religion ſtoop, 1 *Kings* 12.26, &c. But what came of it? he made a nullity of Religion, and of his and his poſterities title to the kingdome *Saul* had a ſtrait command to deſtroy all the *Amalekites*, but becauſe in execution of it he needs would interpoſe his owne diſcretion, in ſparing *Agag*, and ſome of the cattell, God takes the kingdome from him for it. *Moſes* will not yeeld to the King of *Egypt* to leave one hoof behind him, of any thing that did belong unto the *Iſraelites*. *Mordecay*, becauſe God forbad them to make peace with *Amalek* for ever, will rather hazzard his owne and others ſafety, than ſo much as bow the knee to *Haman* an *Amalekite*. *Daniel*, when God commanded to pray towards the Temple, will not omit that circumſtance of his prayer, though he cannot practiſe it without hazzard of his life. This is the diſpoſition of all whoſe hearts are perfect with their God: they dare not pare away the leaſt lap from the garment of religion, nor adde the leaſt flie to this box of precious ointment for in this curious clock-worke of religion, every pin and wheele that is amiſſe diſtempers all; and as we are wont to lay aſide cracked veſſels & diſtempered watches, as unuſefull, ſo doth

God

God diſtempered and mixt religions. As to the *Iewes*, a garment made of Linſie-woolſie might not be worne: So to us a *Samaritan* religion, made up of true and falſe, is not to be indured: but as the ſtomack loaths luke-warme water, ſo God luke-warme religions. As therefore *Eliah* exhorts the people to follow either God or Baal, and not to halt betweene them both, ſo it's good for us to take heed of mingling truth and falſehood, whereof God is more impatient than of either of the two extremities apart. For one to be a downe-right Papiſt may be a ſinne of ignorance; but to blend and mingle with it, to picke and chooſe ſome tincture of it to ſerve our worldly turnes, cannot but be a ſin of knowledge: for if one were fully in his heart perſwaded that Popery were the truth, he would imbrace that, and cleave to that alone: againe, if our Religion were thought to be the right, that onely will be entertained; but when we mingle thus, and will not runne without a byas, but for advantage halt willingly betweene both, we cannot be accepted. This wee ſpeake but for prevention, not knowing what temptations after-times may bring; it is good preventing Phyſicke to know the Truth.

Secondly, ſeeing wee have proved that the judgment of the Church is not infallible in points of faith & doctrine; hence we may learn to take up nothing meerely upon truſt, nor to thinke

thinke things are ſo onely becauſe the Church hath ſaid it; this foundation is too ſandie for us to build our faith upon, that ſhould be built upon the rocke, which is the Word of God: upon which ground, in a manner, the whole Fabricke of Popery will ſoone bee overthrowne, ſeeing all, or moſt of them, are onely tooke up upon the Churches credit; for in all the booke of God yee ſhall not finde a word for Invocation of Saints, worthipping of Images, univerſality, and ſupremacy of the Biſhop of *Rome*, Purgatory, Popiſh Indulgencies, Prayer in an unknowne tongue, prayer for the dead, conſecration of oyle tapers, and holy-water, and all that rabble of ſuperſtitious ceremonies, but are the hay and ſtubble that men have heaped together, now one, and then another, according to their ſeverall fancies, till the myſterie of iniquitie was come unto its fulneſſe: for all theſe controverſies are founded, either upon the decrees of the Pope, or unwritten traditions, or the authority of the Church, or Scripture wreſted from the native ſenſe to that which they are pleaſed to put upon it: ſo that this principle of their Church not erring, is that indeed on which the very weight of Popery doth depend: let this be taken away, and all comes quickly downe.

3. Thirdly, as the Apoſtle here exhorts *Timothy*, and in him all Miniſters, to take heed how he behaves himſelfe in the Church of God: ſo may wee doe all Magiſtrates, both Supreme and

and ſubordinate, to be circumſpect and wary how they behave themſelves in this Church of God: for though the *Miniſters be the Bees that make the honey, yet the Magiſtrates are the hives wherein it is made and kept; the Miniſters are the vines that bring forth grapes, yet Magiſtrates are the Elms that underprop & hold up theſe Vines; the Miniſter defends the Church with tongue and pen, the Magiſtrate with hand and power, wherewith for that end God hath furniſht him; Miniſters are the Preachers of both Tables, Magiſtrates the keepers; the executive power of Word and Sacraments belongs alone to Miniſters, but directive and coactive, for the orderly and well performance, belongs to Magiſtrates.* And the Text it ſelfe affords us Motives.

It is the houſe of God, and it's reaſon the tenant ſhould keepe the houſe in reparation: and they are Magiſtrates as well as Miniſters: for if the ruines and breaches of the houſe be once neglected, both hereſies and ſuperſtitions will ſoone creepe in, and carry captive with their errors thoſe of the family. 1.

It is the Church of God, of which good Magiſtrates are nurſes, *Eſay* 49,23. as therefore the nurſe is bound to looke to the childe, and ſee it cheriſhed with wholeſome food, and kept from dangers, as they wil anſwer to the parents whoſe childe it is: ſo Magiſtrates are bound to defend and keepe the Church, to ſee it nouriſhed with milke, and not with poy- 2.

ſon

ſon, that is, with truth, and not with error, as they will anſwer to that God, who with his owne blood hath purchaſed it unto himſelfe, *Acts*, 20, 28. It is the flocke of God, and its no diſparagement for Kings to be his ſhepherds, as *David* was, if Wolves therefore doe enter through their negligence, and ſnatch up now a ſheepe, and then a Lambe, the Lord will one day require it at their hands, as *Laban* did at *Iacobs*.

3 It is the pillar and ground of Truth; that is, the field or garden wherein Truth growes, and Magiſtrates the gardiners or husbandmen; and therfore bound to ſee the good plants watered, the weeds and ſtones throwne out that hinder growth, the hedge kept ſtrong and good about it; leſt as the Serpent got into *Eden*, and beguiled *Eve*, ſo the Serpents of our times, creep thorow into this Garden, and corrupt the minds of any from that ſimplicity which is in Chriſt. The like motives are every where in Scripture ſcattered; *Revel.* 2. 20. *I have a few things againſt thee, becauſe thou ſuffereſt that woman Iezabel, which calleth her ſelfe a Prophetesſe, to teach and ſeduce my ſervants to commit fornication, and to eat things offered to Idols.* Therefore neither Errours, nor their Authors in the Church of God are to be ſuffered. *Iohn* 15, 13 *Every plant which my heavenly Father hath not planted, ſhall be rooted out*: And who ſhould root them out, but Magiſtrates, to whom Gods

Vine

Vine-yard is committed?

Let's come to the Old Teſtament, where the lives of Magiſtrates are repreſented, as the face is in a glaſſe, that ſhewes both ſpots and beauty. 2. *Chro.* 17. *Iehoſhaphat* commanded the Prieſts and Levites to inſtruct the people in the Law, from the ſeventh verſe to the tenth; but that's not all, but in the ſixt verſe it is ſaid, *His heart was lift up in the wayes of the Lord*, ſo that *he tooke away the high places, and the groves out of Iudah*. Let us caſt our eyes upon the other Kings of *Iſrael* and *Iudah*, and conſider what God himſelfe hath marked and obſerved in them, ſeeing his obſervation cannot but be of moment, like Aſteriſmes in the margents of a booke. Of *Salomon* God hath obſerved, 1. *King.* 11. 4. that when hee was old, his wives turned away his heart after other Gods, and his heart was not perfect with the Lord his God: that is, ſat looſe from God, and then the Lord left off to doe him good: Of *Rehoboam*, 2. *Chro.* 11. 17. that for three yeeres he walked in the way of *David*, but when he had eſtabliſhed the kingdome, and had ſtrengthened himſelfe, he forſooke the Law of the Lord, and all *Iſraell* with him, *Chap.* 12. 1, and 2. Therefore in the fift yeare of *Rehoboam* *Shiſhak* King of *Ægypt* came up againſt *Ieruſalem*, becauſe they had tranſgreſſed againſt the Lord: Of *Aſa*, 1. *King.* 15. 11, &c. that hee did what was right in the ſight of the Lord, tooke away the *Sodomites* out

of the Land, removed all the Idols that his Fathers had made, removed *Maacah* his Mother from being Queene, becauſe ſhe had made an Idoll in a grove, and burnes her Idoll by the brooke Kidron, but the high places were not taken downe; therefore, *ver.* 16. there was warre between *Aſa* and *Baaſha* King of *Iſrael* all their daies: yet thoſe high places were but the groves where the Tabernacle and Altar was which *Moſes* made, where before the Temple was built, it was lawful for them to offer ſacrifice; yet this was that for which the Lord is ſo offended, becauſe when the Temple once was built, it was no longer lawfull to offer ſacrifice in any other place. Now when Almighty God ſhall be ſo curious, have ſuch a quicke and jealous eye upon ſo ſmall an over-ſight as this; how ſenſible will he be, when matters much worſe are tolerated and permitted? *Iud.* 3. *The faith once given to the Saints.* It was but once given; therfore if loſt, or any way corrupted, it wil not be given again: for it was given *once* for al, & is not to be revealed a ſecond time: & therfore he exhorts them to *contend earneſtly* for the ſame.

For our ſelves, we have cauſe to magnifie Gods mercy in our preſent condition, under the Government of his gracious Majeſty, and to remember this day, which is the Birth day of his Majeſtie, ſeeing under his ſhadow we enioy the publicke Profeſſion and Practice of Religion, and may live not only a quiet, but an

honeſt life; a bleſſing that we cannot prize too much, and ſhould therefore much inlarge our hearts with thankfulneſſe to God, and love to our Princes, to beſtow on them, not onely outward obedience, but alſo inward, to aſſiſt them and be ſubiect to them, not by conſtraint, but willingly, to pray for them not formally, but heartily; as for the inſtruments and conduit-pipes of ſo great bleſſings, notwithſtanding we the Miniſters of God have bin bold to deliver from the mighty God of heaven and earth, to conſcience his vicegerent this impartial and inflexible rule, not faſhioned and bended by the hand of man, but moulded by the Holy-Ghoſt, that thereby we may diſcover wherein we have fallen ſhort, and be carefull to amend it: wherein we have done well, and be encouraged to do it more and more; that is, to make freer paſſage for the truth, and dam up the current of errors, whether *Popiſh* or *Arminian*, or of what kinde els ſoever; for it's the Lords buſineſſe, and bleſſed is the man that doth it diligently: for as any walked more perfectly with God, ſo they had more perfect peace, & where unevenneſſe was found in their obedience, there was it alſo found in Gods bleſſing on them. Though wickedneſſe and crooked wayes may get the advantage for a ſtart, yet by it ſhall no man be eſtabliſhed, *Prov.* 12, 3. And againe, though uprightneſſe be ſometimes overwhelmed, yet like a cork at laſt it will ariſe from un-

der water; the prosperity of wicked men, like a watry Sun-shine, may for a while continue, but the late evening will bring a storme that never shall blow over: he may flourish for a time; like a greene Bay-tree, but at last shall surely wither. Those that are perfect with their God, may have a Winters season, but shall at last be sure to flourish. For if God be Governor of the world, disposer of the things therein, according to his will, if good and evill are done by him alone, then certainely it must be well with those that feare him, and ill with those that sinne against him, for it will be alwaies found a true and certaine rule, That uprightnesse and holinesse is the cause of all our happinesse; and obliquity and sinne the cause of all our misery.

THE

THE NEVV LIFE.

1. IOHN 5. 12.

He that hath the Sonne, hath Life; and hee that hath not the Sonne, hath not Life.

THe Apoſtles ſcope here is to ſhew us what great priviledges we have by *Ieſus Chriſt*: among which this is one of the chiefeſt, that *he that hath the Sonne hath Life*: that is, he hath the life of grace for the preſent, and ſhall have the life of glory for ever: which he ſets out by the oppoſite, and that is, *hee that hath not the Son, hath not life*. So that this point lies evidently before us, that *whoſoever hath not a ſpirituall life, for the preſent he is not in Chriſt: and whoſoever hath it, is in Chriſt, and ſhall live for ever*, where theſe two things are to be obſerved:

Firſt, that every man by nature is a dead man: dead, that is, in treſpaſſes and ſinnes.

Secondly, that yet there is a life to be had that is contrary to this death.

First, I say, every man by nature is a dead man: for life you see here is from the Son; now there is no man borne a member of the new *Adam*, but every man is borne a member of the old *Adam*, and therefore in that sense he is borne a dead man, though otherwise indued with a naturall life. For if the root be dead, as the old *Adam* is, all the branches, *that rise from the root must needs be dead also*. Againe spirituall life is nothing else, but a conjunction of the soule with the spirit of God, even as the naturall life is a coniunction of the body with the soule: now as the soule leaveth the body, so the holy Ghost with-draws it selfe from the soule, when it is dis-ioynted and distempered, and made unfit for use: for even as a man dwels in a house while it is habitable, plaies on a musical instrument while it is fit, useth a vessell while it is whole & sound: but when the house grows ruinous and inhabitable, he departs from it: when the instrument is unstrung, he layes it aside: when the vessell is broken or boared thorow, he casts it away, and leaves it: even so doth the soule depart from the body, when it grows ruinous, when it is made inhabitable through mortall disease, it layes it aside as an outworne garment: and after the same manner the holy Spirit withdrawes it selfe from the soule of a man, when it is broken, and ruinated, and distempered through the mortall disease of sin, and of naturall corruption. And this is the ease

not habitable

of

of every naturall man whatſoever, till he be renewed by the infuſion of a new life, and yet it is the common opinion of naturall men, that if a man live in the Church, and be baptized, and pray, and heare the word, and embrace the true religion, & practiſe the outward duties of it, that he is (out of doubt) in the ſtate of this ſpirituall life: & therefore I thinke it would be an houre wel ſpent to diſcover dead men to themſelves, to perſwade men, that except they be made new creatures, except they be born again, they are in a ſtate of death, & cannot be ſaved in that condition: for you ſee, he that hath not life hath not the Son, and he that hath not the Son ſhall dye, *the wrath of God abides on him for ever*, *Ioh* 3. *vlt*. Now it is ſaid, *Epheſ* 4. 18. That men are *ſtrangers from this life through the ignorance that is in them*, and *through the hardneſſe of their hearts*. Mark it, they are *ſtrangers from this life*. Partly through *Ignorance*, becauſe they are ignorant of this worke of life and regeneration, they thinke there is greater latitude in Religion than there is, within which compaſſe if they come, they are ſafe; that is, though they be not ſo ſtrict, and ſo zealous, though they go not ſo faſt to heaven as others, yet they ſhall do as wel as the beſt: In a word, they are ignorant what belongs to this life, ſaith the Apoſtle, & therefore they are ſtrangers to it.

Partly againe, they are ſtrangers, *becauſe of the hardnes of their hearts*: that is, either becauſe

they are ſo diſtracted & poſſeſſed with worldly buſineſſe, that they cannot attend it, or they are ſo ſoked & ſurfetted with pleaſures & delights that they are not ſenſible of the things that belong to this life, & therefore they are ſtrangers to it; that is, they are not able to iudge of it, whether they have this life of grace, or not.

You wil ſay unto me, How ſhall we know it?

I anſwer, from thoſe properties of life and death, that we take from the ſimilitude of the naturall life and death.

Signe. Firſt, a man may know whether he remain in the ſtate of Nature, whether he be a dead man by conſidering whether he have any change wrought in him: for as it is ſaid of Chriſt, hee was dead and is alive; ſo *it is* true of every man that is in Chriſt, he was dead and is alive: and this implies a great change.

There are many changes in a man: age makes a change, place and company make a change, education and cuſtome and experience make a change; but when a man is tranſlated from death to life, it is another kind of change it is ſuch a change, as if another ſoule dwelt in the ſame body, that a man thus changed can ſay, *Ego non ſum ego*. When his old lufts, his old acquaintance, his old temptations ſhall come, he is able to anſwer them, & to ſay he is not the ſame man; though they knocke at the ſame doore, yet there is another inhabitant come into the houſe, and they finde not him they look for;

for. Even as you ſee when a graft is put into a Crab-tree ſtocke, it changeth all; the ſap and the fruit, and the leaves, and all are of another faſhion; ſo it is when the life of grace is put into the heart of a naturall man, it changeth the inward man and the outward, it changeth the whole frame of the ſoule: for (my beloved) this is not a light alteration; but as the old ſtampe muſt be obliterate before the new can be imprinted; as the old building muſt be pulled downe, before you can ſet up a new, ſo this old nature of ours, in a great meaſure, muſt be broken in pieces, and new moulded, before a man can be made a living man: which is done by the infuſion of the ſupernaturall qualities of grace and holineſſe. I ſay ſupernatural: for even as the earth may bring forth graſſe and common wild flowers of it ſelfe, but it muſt be plowed and ſown before any choiſe plants can grow there: even ſo theſe common natures, which we all have, may bring out things that are morally good, but before they can bring forth fruits of true righteouſneſſe, they muſt be plowed and ſowne. Plowed, that is, a man muſt be broken in heart, with an apprehenſion of his ſin, and of Gods eternall wrath, he muſt ſee himſelfe but a dead man, and he muſt be pricked and wounded in heart with the ſenſe of it, as thoſe in *Act.* 2. after the Sermon of *Peter*, who *were pricked in their hearts, and cryed out, Men and brethren, what ſhal we do to be ſaved?* for this is the plowing and the

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the breaking of the heart. And again, they muſt be ſown too; that is, there muſt be an implanting of ſpirituall graces, which change and renew us; according to that which you ſhal find, *Rom.12.2. Faſhion your ſelves no more after this world, but be ye changed*, or metamorphoſed, *by the renewing of your minde*, and this is one way by which you may diſcerne whether ye be dead or alive. Secondly, when there is no action, when there is no motion in a man, you ſay he is dead; when a man acts nothing, when he ſtirres not himſelf, we reckon him a dead man: now this is the caſe of every naturall man, he is not able to move hand nor foot in the ways of true godlines

If you ſay, I, but they are able to doe ſomething, they are able to pray, to heare the word, to receive the Sacrament, they are able to doe many excellent duties of Juſtice and righteouſneſſe amongſt men.

I anſwer, it is very true: but yet the Scripture ſpeakes of certaine *dead works*, as *Heb.9,14. The blood of Chriſt* is ſaid there to *purge our conſciences from dead works*, that is, al theſe may be done by naturall men, and they are good workes in themſelves, having all the lineaments of works truly good (as you know a dead body hath of a living) but yet indeed they are but *dead workes*: that is, they may have a golden out-ſide, and be very beautifull in the ſight of the doer, and likewiſe in the ſight of men, but yet as Chriſt ſpeakes, *be abominable in the ſight of God*. A naturall

turall man, you ſee therfore, may pay a certaine debt of duty, and obedience to God, but he paies it in counterfeit coine, that hath the ſtamp and colour, and ſimilitude of true coine, yet it conſiſts, if you looke to the inwards, but of baſe mettall. I remember a ſtory that *Remigius* tels, who was a Judge in *Loraine*, under whoſe iudgment many hundreds of Witches were condemned upon their owne confeſſion: ſaith he, *the divel did bring them many boxes, that had current coine in them, to the appearance of the Witches, but when they came to uſe them, they proved nothing but withered leaves*: I ſay, after the ſame manner, Satan couzeneth naturall men in things of greater moment, he ſuffers them to thinke well of the good workes, and of the duties that they do, to make them thinke they are currant coine, but when they come to make uſe of this treaſure, at the day of death, in the time of extremitie, at the day of Iudgment, they find them to be but withered leaves, ſuch as God will not accept.

The Apoſtle ſpeaks, 1. *Tim.* 3. of certain men which had *a forme of godlineſſe, but denied the power thereof*, that is, that had a formall cuſtomary performance of good workes, and of good duties, with which the conſcience is ſatisfied, becauſe it is ignorant and not able to iudge. Satan doth with men in this caſe, as we are wont to do with children: we take from them true gold & ſilver, and when they fall a crying,

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ſtop their mouthes with counters: ſo, I ſay Satan labours to keep men from the lively and through performance of good workes, and of holy duties, and then ſatisfies their conſciences with that which hath but a forme of godlineſſe without the power thereof.

But you will ſay, How ſhall a man diſcerne it, whether thoſe good workes that are good in themſelves, be good indeed, whether they be good in ſuch a manner as they are wrought by him?

I anſwer, you may know it by theſe two things: Firſt, it is certaine, that except they be vitall actions, that is, except they proceed from an inward principle of life within, they are not good actions, they are ſuch as the Lord regards not. Now you know there are motions, as the motions of clocks and watches, that proceed not from life, but from art; ſo it is in this matter of religion: many good actions may be done, many good motions in the waies of godlines, which yet may not proceed from life, from the life of grace, but from outward reſpects to men, from feare of hell, from feare of iudgments, in ſickneſſe from the apprehenſion of death and calamity, in ſuch caſes we may be ſtir'd up to do them, & then, even as the wheels that are ſet a going by a ſpring, when the ſpring is down, you know they ceaſe their motion: ſo commonly it is in theſe good fits, in theſe good moods of godlines, when that which ſets them

a-worke

worke is removed, there is an end of it; and therfore if you would know whether the workes that you do be right or no, ſuch as God will accept at the laſt day, conſider if they proceed from an inward principle, from a principle of life within.

Secondly, you ſhall know them by their coldneſſe; for coldnes you know is a ſymptome of death. Theſe good works when they are done by a naturall man, yet there is no life in them, there is no warmth, no vivacitie and quickneſſe in them: whereas you know it is ſaid, *Iam. 5. Prayer, if it be fervent, prevailes much*: & *Rom. 12. Be ye burning in ſpirit, ſerving the Lord*: that is, all thoſe duties that have not heat in them, that have not fire in them, God regards them not: the reaſon is this, becauſe if no heat be there, then is none of his ſpirit there, and then you know our praiers are but the voice of our own ſpirits, the works that we do are but dead workes, becauſe they are but the fruits and effects of dead fleſh, if there be none of the holy Ghoſt there. Now if there be no heat there, I ſay, there is none of the ſpirit, for the ſpirit is as fire: whence you know it is, that our Savior Saith, *I will baptize you with the holy Ghoſt, and with fire*: that is, I will baptize you with the holy Ghoſt, which is as fire. And therefore you ſhall find that holy men have bin uſually deſcribed by the ſimilitude of fire, as *Chryſoſtome* ſaith, that *Peter* was like a man made all of fire, walking among ſtubble: and to one 2.

that

that desired to know what kinde of man *Basil* was, it is said there was presented in a dreame, a pillar of fire, with this motto, *Talis est Basilius, Such a one was Basil*: and old *Latimer* when he was asked the reason, *Why there was so much preaching, and so little practising*, he gave this reason, *Deest ignis, fire is wanting*: the same we may say in this case, There may be a performance, much performance of many good duties, of prayer, of hearing, of receiving the Sacrament, of worshipping God, &c, but consider whether there be *fire*, consider whether they be not done without that liveliness, and that fervency, that the Spirit of God requires, whether they are either done without heat, or but halfe-baked, as *Hosea's* cake was: and if so, they be but dead workes: whereas true praying in secret betweene God and us, it is such as warmes and quickens the heart, it is such as brings the heart into a good frame of grace, and sets it right before God: and right hearing is such as kindles a fire in us, that in a great measure burnes up the drosse of sinful lusts and corrupt affections. So that is the next meanes, the second meanes, by which we may know, whether we are alive to righteousnesse, or dead in sinne, to consider whether wee have any motions, and of what kinde those motions and actions are.

3. Againe, you shall know it by considering what you contend for most: for life is sweet, and every Creature would maintaine his life, and will

will part with any thing rather than with that: So a man that hath this life of grace in him, he will ſuffer any thing, he will loſe his life, his goods, his liberty, and all, rather than he will wound his conſcience, and violate his inward peace, and communion with God, becauſe that is as ſweet and as deare to him as life: whereas another man, he contends as much for his luſts, for his profit, for his credit, for his pleaſures, nay, for his ſins, and will rather ſuffer the loſſe of a good conſcience, will rather ſuffer any unevenneſſe in his wayes towards God and men, ſuffer any ſinne, rather than he will be preiudiced in theſe things, becauſe in this is his life, being dead to Chriſt, and alive to ſinne.

Againe, ſuch as the food is, ſuch is the life. If it be the life of ſinne that a man lives, which the Scripture calls death, then the ſecret thoughts, & the inward affections feed on carnall delights, either paſt, preſent, or to come: that is, either he ſolaceth himſelf with the contemplation of what he hath had, or he feeds on that which is preſent, or he cheeres up himſelfe with the thoughts and proiects of thoſe carnal delights which are future: whereas a man that lives the life of grace, the contrary is moſt acceptable to him: for every life draws to it ſelfe that which is moſt ſutable, & moſt agreeable to it: that is, the food wherwith it is maintained, & that wherin it delights: Pleaſure, *voluptas* being nothing els indeed but the application of that which

which is convenient and agreeable to us.

And if you ſay now, But naturall men may occupy themſelves in hearing, in reading, in praying, and ſuch like holy exerciſes.

I anſwer, that they may, and it is well, theſe things are very good and commendable, & not to be omitted: but yet there is ſomething muſt be added; for this is not enough, except wee be nouriſhed by theſe duties, & grow by them, as you know it is ſaid, *Pet. 2. Deſire the ſincere milk of the Word, that you may grow thereby*: and as your common ſaying is, *Shew me not the meat, but the man*. For Chriſt the great Shepheard of the ſheepe is affected in this caſe, as ſhepheards are wont to be, that ſay not to the ſheepe, ſhew me the hay that I have given you, but ſhew me the *lac & lanam*, the wooll and the milke; that is, ſhew me the fruits and the effects of all your hearing and praying: for a man may be converſant in all theſe duties, and yet for want of life, and for want of a digeſtive faculty within; that is, not turning them into bloud and ſpirits, he may not be nouriſhed, he may not grow and be ſtrengthened by them, but be as a man in an *atrophie*, that eats very much, and yet is as leane and meager as if he had eat nothing. Of ſuch the Scripture ſaith, *They have a name to live, but are dead*. And they are alway learning, but never come to the knowledge of the truth, that is, to the ſaving knowledge of it.

But now for the laſt property of life; as it is the

the property of every life, not onely to draw to it ſelfe things ſutable, but to expell & oppugne whatſoever is contrary and hurtfull to it: ſo he that is a living man in *Chriſt Ieſus*, though he hath the reliques, and the wefts, & the remainders of ſin ſtill in him, yet he is ſick of them, he fights againſt them, he riſiſts them continually, as health reſiſts ſicknes, or as a living fountaine reſiſts the mud that fals into it, it workes it out, and doth not reſt till it be cleare againe, whereas another man workes out thoſe good things, thoſe good thoughts and motions that are iniected & kindled in him (for ſome good moods and good fits they may have) I ſay they reiect them, and are ſick of them, and weary of them, & of the means that ſhould increaſe them, and they are not well till they have gotten themſelves into another element: but for the ſinnes which are ſutable to them, either by diſpoſition, or by education, or by cuſtome, thoſe they ſuffer to lie continually unexpelled, and unreſiſted, as mud in ponds and dead waters. And this (Beloved) is a great ſigne of death: for I will be bold to ſay this, that if we lye in any known ſin, that is, if there be a continued tract of any ſin that we know to be a ſin, that is drawn as a thread through our whole converſation be it fornication, or adultery, or ſwearing, or drunkenneſſe, or malice and envy, or any other: I ſay it is very dangerous, yea deadly, if it have dominion, if we lie in it, as you know a prevailing

ling diſeaſe kils, & one diſeaſe will do it as wel as an hundred: as a ſwine that paſſes by a thouſand dirty puddles, and yet wallows but in one, if ſhe lie in one, it is enough to make her unclean & filthy all over, as if ſhe had done it in more. The *Scripture* is plaine in this caſe, 2. *Cor.*5.17, *Whoſoever is in Chriſt is a new creature, and old things are paſſed away, all things are become new.* *Gal.*5.24. *Whoſoever is in Chriſt hath crucified the fleſh with the affections of it*: ſo that if there be one living luſt in man, if there be one luſt perfectly living, it is an argument, that the whole body of death is alive in us: and if it be ſo, we are yet in a ſtate of death, & are not tranſlated *to the glorious liberty of the Sons of God*. And ſo I have ſhewed you that every man by nature is dead in treſpaſſes and ſins, and how you ſhall know it, and that if we continue in that condition, & are not partakers of the *firſt reſurrection*, we ſhall never partake of the *ſecond reſurrection*. Now we come to the ſecond, namely, that *there is a life contrary to this death*, & that you may underſtand what it is, you muſt know that every man by nature is in a dead ſleep, & therefore he ſees not this death, nor feels it, nor regards it: for as a dead man feels not that he is dead, ſo he that wants this ſpiritual life, he is not ſenſible of it: for the ſoule in the worſe condition it is, the leſſe it feels it, though it be not ſo with the body. And therefore the firſt thing that muſt be done, to bring a man out of this miſerable condition

of

of death, is to waken him, to open his eyes, to ſee that he is a childe of wrath, and to ſee what extreme need he ſtands in of *Ieſus Chriſt*, and to ſeeke and to long after him: as a condemned man longs after his pardon, and as he that was purſued by the *avenger of blood*, in the old law, came to the *Citie of Refuge*, for ſafety and for ſhelter: I ſay, after that manner we muſt firſt be awakened. This you ſhal ſee, *Eph.5. Awake thou that ſleepeſt, and ſtand up from the dead.* That wakening therfore is the firſt worke. And ſo *Rom. 7.9.* (it is an excellent expreſſion) ſaith he, *I was once alive without the Law, but when the Law came, ſinne revived, and I died*, the meaning of it is this, before when I was ignorant of the Law, *I thought my ſelfe a living man*, in as good an eſtate as the beſt: *but when the Law came*, that is, when I was enlightened, when I ſaw the true meaning of the Law, that I ſaw my ſelfe, and ſaw ſin in a right glaſſe, then *ſin was alive, and I died*, that is, I found my ſelfe to be no better than a dead man. So that is the firſt work that God doth to a man, whom he means to ſave, to waken him out of his dead ſleepe, to charge ſin upon his conſcience, and to ſet it upon him to purſue him, as the *Avenger of blood* we ſpake of before. When that is done once, then a man will flie to the City of refuge, that is, he flies to Chriſt, as *Ioab* did to the *hornes of the Altar*, and he cries and calls earneſtly for the pardon of his ſins, even as *Sampſon* cried for water,

Give me water, or I dye. And when a man comes thus to Christ, thus humbled, then Christ accepts him; and then he breaths this breath of life into him, as God *Breathed the breath of Life into Adam*, & so he is made a living man, according to that, *Ioh. 5. 29. The time shall come, when the dead shall heare the voyce of the Son of God, and they that heare it shall live*; that is, those that are spiritually dead shal heare the voice of the Son of God, and those that heare it shall live: for when a man toucheth Christ by faith, as the woman touched the hemme of his Garment, there goes a certaine vertue out from him, that heales the soule, as that vertue healed her bloody issue. And this is a thing much to be marked, that even as you see when the iron comes neare the Load-stone, there goes a vertue from the Load-stone, that drawes the iron to it: so though Christ be in heaven, & we are on the earth, there goes a certain vertue from him, that drawes us to him, and not so onely, but it changeth us, & reforms us, and quickneth us by this infusion of a new life, by this transmission of a certaine power & vertue that comes from him.

Quest. You will say, But this is somewhat obscure, what kind of vertue is this? what kinde of infusion and transmission is it?

Answ. My beloved, it is true, it is the great Mystery of Life and Regeneration; but as far as it is expressable, we will explaine unto you. It is done after this manner. Even as you see an Artificer, when

when he goes about any worke of art, there goes a certaine influence from the skill that is ſeated in his mind, that paſſeth upon the worke as he moulds and faſhions it, and ſets a ſtampe upon it, according to that *Idea* that is conceiv'd within: or as we ſee, when the will moves the members of the body to and fro, there goes a commanding active power from the will that acts the members, and ſtirs them according to the diſpoſition of the will: or as we ſee in the workes of nature, when the *Bees* make their combes, and the *Birds* their neaſts, there goes out a certaine inſtinct from God, the author of nature, that impels and inſtigates the creatures to do according to their kinde. Such a kind of vertue and power it is, that the Scripture calls the vertue of his reſurrection, that comes from Chriſt & from the ſpirit of Chriſt, that moulds & faſhions the heart of a man, that commands powerfully in him, and that guids and directs him to doe things agreeable to his will. And this is that, my beloved, which the Apoſtle ſpeakes of, *Eph.*i.19. he prayes that their *eyes might be opened, that they might ſee the exceeding greatneſſe of his power, that workes in thoſe that beleeve*; where marke this, that it is called *power*, that is, *it is not an empty forme of godlineſſe*, but *an effectuall prevalent power*, that puts not upon us only the waſhy colour of a good profeſſion, but that dyes the heart in graine with grace and holineſſe, that doth not onely alter that ſuper-

ficies, but changeth the whole frame of the heart and turnes the rudder of the life, and guides the course to a quite contrary point of the compasse. And this differs from the forme of godlinesse that we spake of before, as the life differs from the picture, as the substance differs from the shadow, as that which hath sinewes and efficatiousnesse in it, from that which is weake and powerlesse. This vertue and power that comes from Christ, when God meanes to make one a living man, it doth not onely make proffers and offers, it doth not onely breed in the heart good desires and purposes, that when they come to the birth, have no strength to bring forth, but it so plants them in the heart, that they live there as the Creatures live in their owne Elements; wheras in those that have their old hearts and their old natures stil, they wither and vanish away, as plants that are in a soile that is not connaturall and suteable to them. And therefore if we would know whether this life be wrought in us or no, let us consider whether ever we have had experience of such a great power and vertue, of such an influence from Christ, that may change us, and reforme and renew us, and make us not onely willing to live a holy life, to have our lusts mortified, to pray fervently, and to *keepe the Sabbath with delight*. but that enableth us to doe these things also; as the Apostle speakes, *I am able to doe all things through Christ that strengtheneth me*. So much shall

ſhall ſerve to ſhew you, that we are by nature dead, and that yet there is a life to be had that is contrary to that death. Now for application of this, which ſhall be threefold.

Firſt, let us be exhorted to beleeve that there is ſuch a life: for it is ſaid, *Col.* 3. that this *life is hid with Chriſt in God*: it is hid, and therefore to be beleeved: for things that we ſee, we need not to beleeve. Now that we may know why it is ſaid to be a hidden life, let us conſider, *Vſe* 1.

From whom it is hid, and,

With what it is hid;

From whom is it hid? *Queſt.*

It is hid from naturall men, even as colours are hid from a blinde man, or as they are hid in the darke. The colours are there, but they are hid from man, becauſe either he wants an eye, or he wants light to ſee them. *Anſw.*

Againe, with what is it hid? *Queſt.* 2.

This ſpiritual life, this life of grace, is hid with this naturall life: we ſee men breath and live, but this life is within, we are not able to ſee it. *Anſ.* 1.

Againe, it is hid under a baſe out-ſide, even as Chriſt was hid under a Carpenters ſonne, as the wiſedome of God is hid under the *fooliſhneſſe of preaching*, as thoſe whom the world was not worthy of, were hid under ſheep-skinnes, and goat-skinnes, *Heb.* 11. and as the great myſteries of ſalvation are hid under the meane elements of Bread and Wine: after the ſame manner this life is hid: I ſay under a baſe out-ſide, becauſe *Anſw.* 2.

those that live this life of grace, for the most part are base and contemptible in the eye of the world: and this is another thing that hides this life from us.

Answ. 3. And thirdly, it is hidden with the infirmities of the Saints: even as you see this naturall life hid in a swound, or as reason hid in drunkennes; there is life there, and reason there, but it is not seene. It cannot be denied that the holiest men have many infirmities (as you know *David* and *Peter* what they fell into) & because of that we cannot see this spirituall life, but are ready to think, for the time, that there is no life in them.

Answ. 4. And last of all, this life is hid from us by mis-reports, even as Christ was hid from the world being reported to be a *Wine-bibber, and a companion of gluttons*, & one that *cast out devils through Beelz-bub the Prince of the Devils*; thus he was hid: and so the Apostle *Paul*, and the rest of the *Apostles* were hid from the world after this maner. In 2. *Cor.* 6. saith he, *We are deceivers, though true*, that is, though we be true, *yet* saith he, *we are deceivers*; that is, we are reported to be deceitfull and false men. Therefore those that are in great place, should take speciall heed how they admit reports: for you shall finde this, that in all ages, in all stories, men for the most part have been mis-reported, good men the worst reported of, and evill men the best so that if we judge by reports, we shall *justifie the wicked, and condemne the generation of the Iust.*

I ſay, all theſe wayes this life is hid from us: and therfore we muſt beleeve it, though we may help our ſelves a little with experience. We ſee there is a generation of men, whoſe life is not in carnall pleaſures and delights, that give not themſelves up to ſin againſt God: and it is certaine that no man can live without ſome delight, no creature can live without it: ſince therefore their delight is not in theſe things, it is likely that there is another life that they live, that is, an inward and retired life, even this life which is *hid with Chriſt in God.*

Again, you ſee there is a generation of men that are willing to ſuffer tortures, & impriſonments, yea death it ſelfe: and ſurely they would not be ſo willing to part with this natural life, if there were not a better life, a life that they ſet a higher price upon: I ſay, they would not let this goe, if they had not hope of another. Thus we may help our ſelves with experience; but yet we muſt beleeve it. And this is the firſt Vſe that we are to make of this, to beleeve that there is ſuch a life.

Secondly, if he that hath not this life is not in Chriſt, why then, my beloved, it concernes us to ſee that we have the fruits and effects of this ſpirituall life in us, that that change be wrought in us, that we ſpake of, that we have thoſe motions and thoſe actions, that proceed from an inward principle of life, that we have that *attractive* diſpoſition, and that *expulſive* diſpoſition *Vſe 2.*

diſpoſition which may empty our hearts of all knowne ſinne, which is alſo an effect of this life. And this further we muſt chiefely looke to, that *we love the brethren*: which, for ought I ſee, the holy Ghoſt points at above all other ſignes of this ſpirituall life: you have it, 1. *Ioh.* 3. 14. *Wee know by this that we are paſſed from death to life, becauſe we love the brethren.* You know a dead member hath no ſympathie with the reſt, but a living member hath a fellow-feeling, yea, a quicke and exquiſite ſenſe within, when any of the members are pained or hazzarded. Therfore let us labour to finde this *character of life* in our ſelves, by being affected to our neighbours and brethren, and the Churches abroad, by having bowels of compaſſion in us, to melt over their condition, and to deſire their ſafety as our owne. For why ſhould we not? are they not the ſame Church of God as we are? are they not bought with the ſame price, and are they not as deare to God? and certainely, if we ſhew love to any Church, becauſe it is a Church, we would doe it to one as well as to another.

Againe, we have reaſon to commiſerate them for our owne ſakes. For we cannot ſtand alone, and God hath ſo ordered it in his providence, *Luke* 6.38. That *looke what meaſure we mete to others*, in their diſtreſſe, *men ſhall meaſure the ſame* to us in our neceſſitie: and how ſoone the fire may take here alſo, we know not: But this you ſhall finde in the Propheſie of *Ieremiah*, when the

the Nations dranke of the cup of Gods wrath, we ſee there the Cup went round, every Nation dranke of it, ſome more, ſome leſſe. But if men doe not doe it, yet certainely God will recompence us with good if we doe it, with ill if we omit it. For though hee ſeeme angry with his Churches for a time, as *David* was with *Abſalom*: yet as *Ioab* never did *David* ſo acceptable a turne in all his life, as when he ſought to bring home *Abſalom* his baniſhed ſonne, though he were angry with him (becauſe his inward affection was toward him all the while) ſo we cannot do God a more acceptable turn, then to help his Churches, though for the preſent they ſeem to be under the cloud of his anger. And doubteſſe the Lord would take it exceeding ill, if we ſhould neglect our duty to them, (as I hope we do not, and ſhall not) as you ſee, *Iudg.*5.23. We ſee there how the Lord is affected in ſuch a caſe as this, *Curſe ye* Meroz, *ſaith the Angel of the Lord, yea curſe the Inhabitants of* Meroz *bitterly, becauſe they came not to helpe the Lord, to helpe the Lord againſt the Mighty.* Marke, he doth not ſay, becauſe they *did them any wrong*, but becauſe they *came not out*, but ſate ſtill; and you know the rule, that *he that keepes not off an iniury when he may, he doth it.*

Againe, marke the ground why they came not out, becauſe it was to *helpe the Lord againſt the mighty.* When the enemies were mighty, they had reſpect to their own ſafety, and ſat ſtil. And that

that phraſe is to be obſerved chiefly, they came not to *helpe the Lord*. It was not to helpe the Lord, but to helpe the Churches at that time, and yet the Lord takes it as done to himſelfe.

But now on the other ſide, as the Lord would take it ill, if we do it not, ſo certainly if we doe it, he will take it exceeding well at our hands. This work *hath meat in the mouth of it*, it brings a ſure reward. Even as the *Arke* when it was harboured by *Obed-Edom*, & others, it brought a bleſſing to them; ſo certainely the Church brings a bleſſing to thoſe that defend it; whereas on the other ſide, when the *Arke* was violate and ill uſed by the *Philiſtines*, and the men of *Bethſhemeſh*, you know how many thouſands were ſlaine for it. Whence I gather, If God would doe ſo much for that which had but a typicall holineſſe, that was but a dead Temple, where he dwelt but for a time, what wil hee doe if his living Temple be deſtroied: For the people of God are his living Temple. *Ier.* 2 3. it is ſaid, *Iſrael is a hallowed thing to the Lord, my firſt fruits, and therefore he that devoures it, ſhall offend, and evill ſhall come to him, ſaith the Lord.* And therefore in helping the Church of God from being devoured by ſtrangers, wee helpe a hallowed people; for we ſee the Lord reckoned *Iſrael* ſo, though they were ſubject to many failings. Let this therefore ſtirre us up to doe it with all diligence. We may fall out and in at home, and the viciſſitude of faire weather and foule

foule within our own hemiſphere may paſſe away, and blow over (as I hope it will, and I pray God it may) yet in the mean time, if any of the Churches ſhal be ſwallowed up, you know that is a thing that cannot be recalled: Therefore let us reſolve to doe our beſt, and to do it in time. And this I will be bold to ſay for our encouragement, they are the Churches of God, and there is a God in heaven that tendreth them; and he is a God that delights to be ſeen in the mounts, even when things are paſt hope; and though their enemies be exceeding great and mighty, yet when they go about to oppoſe the Church, they are as a heape of ſtraw, that goes about to oppreſſe a cole of fire that will conſume them; or as one that devoures a cup of poyſon, that will prove his death: or as one that goes about to overthrow a great ſtone, that fals backe againe, and bruiſeth him to powder; (they are all the Scriptures expreſſions, as you ſhall finde *Zach.* 12.) So, I ſay, the Lord will deale with the enemies of his Churches, & will preſerve them; therefore let this hope encourage us to doe it the rather. For your Majeſty, we are perſwaded, as your profeſſion is, ſo your deſires and intentions are moſt reall and firme: and when we ſay we are ſo perſwaded, as *Paul* ſpeakes in another caſe, *Wee ſpeake the Truth and lye not*, (for Pulpits are not for flattery,) but we ſpeake as from God, *in the ſight of God*; and a meſſage from God may com-

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fort, and incourage, and confirme you in it. For us that are ſubiects, let us be exhorted to do our parts, to contend and & wreſtle with God by prayer, & not to let him reſt, till he have given reſt to his Churches, and not only ſo, but that we do our parts, that which is within our compaſſe, eſpecially as any have greater power and opportunity of doing good, let them conſider that excellent ſpeech of *Mordecay* to *Heſter*, *Heſt.* 4. 24. *If thou hold thy tongue at this time, deliverance ſhall appeare to the Iews from another place, but thou and thy houſe ſhal periſh.* The meaning is this; then there was an opportunity of doing good to the Church (as you know then in what extremity the *Iews* were) therefore, ſaith he, *If thou do not do it, thou & thy houſe ſhal periſh.* For if any be an impediment, nay if any do not doe their beſt, I pronounce this in the Name of the moſt true God, that ſhall make it good ſooner or later, *they and their houſes ſhal periſh, and be as the ſtraw* that we ſpake of, *that oppreſſeth the coale of fire.* But on the other ſide, if they ſeek to deliver the Churches from his and their enemies, there is this great advantage in it, it will move God to deliver them from their enemies again, or make their enemies to be at peace with them: as *Salomon* ſaith, *When a mans waies pleaſe the Lord, he wil make his enemies at peace with him*

Vſe 3. Thirdly and laſtly, let us be exhorted to live this life of grace, that is, to do the duties of obedience, wherwith this life is nouriſhed & maintained,

tained: for ſo the Lord ſaith, *he that keeps my commandements, ſhall live in them*: even as the flame lives in the oyle, or as the creature lives by its food, ſo a man lives by keeping the Commandements of God: that is, this ſpirituall life, this life of grace, it is maintained by doing the Commandements: whereas on the other ſide, every motion out of the wayes of Gods Commandements, and into ſin, is like the motion of the fiſh out of the water, every motion is a motion to death: and O that we could think of ſin, of every ſin, as a motion to death, and of every good action as a putting on towards life: that we could think this life of grace to be far more excellent than the life of nature, or the life of ſinful luſts and pleaſures, and delights! for ſo it is. Surely that life which God and Angels live muſt needs be the moſt excellent, & the fulleſt of joy; & this life they live. To incourage us to it, let us but conſider how God interlaceth this life of grace with the life of joy, & peace & outward proſperity: as you ſee in divers examples. *Gideon*, as long as he did the actions of this life, you know how he proſpered; but when he ſet up a *golden Ephod*, after which the people went a whoring, it was the deſtruction of him and his houſe. *Salomon*, how glorious was his riſing; as a bright morning without clouds, & ſo he continu'd to the evening of his life; but then when he began to ſuffer rebellions in his kingdome againſt God in matters of Religion (as it

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is ſaid, he ſet up *Aſhtaroth*, the abomination of the *Zydonians*, and *Milcom*, the abomination of the *Amorites*, &c.) then God ſtirred up rebellions againſt him, then it is ſaid that *Hadad*, & *Rheſin*, and *Ieroboam* his own ſervant, lift up his hand againſt him; for, ſaith the Text, he ſtirred them up for that cauſe: ſo that as long as *Salomon* did the actions of this life, God proſpered him continually in a high degree, and when he fell from it, he fell from that peace which he had: ſo God interlaceth this life of grace, with the life of ioy, & peace, & outward proſperity. The like you ſee in his ſon *Rehoboam*, for three years when he ſought the Lord, ſaith the Text, and did the actions of this life, 2. *Chro.* 11. ſo long he proſpered, things went well with him, & in *Ieruſalem*; but after three years he forſook the Lord, and ſuffered the people to make them high places, then it is ſaid in the text, in the fift yeare of his raign e (God gave him two yeares ſpace) he powred out his *wrath upon him and upon* Ieruſalem, *by the hands of* Shiſhack, *the King of Egypt*. Where it is to be obſerved, that this evill fell upon him, not becauſe *Shiſhack* was angry, but becauſe the Lord was angry with him: for it is not ſaid, that it was *Shiſhaks* wrath but the Lords wrath, he was but the viall, but the inſtrument, through which Gods wrath was poured upon him: but an example you ſhal find of this moſt cleere in *Vzziah*, 2. *Chro.* 25. 6. it is ſaid, that *Vzziah ſought the Lord all the dayes*

of

of Zachariah the Prophet, and as long as he ſought the Lord, he proſpered; ſo long as he did the actions of this life, the life of joy, and proſperity, and peace ran along with it; but after *ver.* 10 *When the Lord had helped him that he grew mighty*, then ſaith the Text, *his heart was lift up to his deſtruction*. So that even as you ſee blazing Comets, though they be but Comets, yet as long as they keepe aloft, they ſhine bright; but when they begin to decline from their pitch, and fal to the earth, they vaniſh; ſo when men forſake the Lord and minde earthly things, then they loſe their light, and are diſſipated and come to deſtruction; whereas you ſee on the other ſide, all holy and good Kings, that lived this life of grace conſtantly, they ſhined in the darke world, as ſtars in a darke night, neither loſing their light, nor falling from their place. And this you ſhall finde in all the ſtories of the Kings of *Iſrael* and *Iudah*, that either their ſuffering of Idolatry and ſuperſtition at home, or their reſting upon *Aſhur* and *Egypt* abroad, was the cauſe of all their miſery: for when they were in diſtreſſe, they ſought to thoſe Nations that proved as *broken reeds*, that did not onely deceive them, but did runne into their hands. On the other ſide you ſhall obſerve, that thoſe that lived this life of grace perfectly, whoſe hearts were perfect with God, that emptied out all the old leaven of Idolatrie and Superſtition at home, and in all their diſtreſſes and wants truſted upon God; you ſhall finde, I ſay,

proportionably as they did this, more or leſſe, ſo they proſpered. As you ſee in *Aſa*, (it is the Prophets owne ſpeech to him, that was ſent to him from the Lord, 2. *Chr* 16) ſaith he, *Aſa, when there came a mighty army againſt thee of* Lubyms *and* Ethiopians, *that were* (as it is in the Chapter before) *as the ſands on the ſea for multitude, yet becauſe thou reſtedſt on the Lord, he gave thee the Victorie over them.* Afterward a ſmall army eſcaped his hands. And why? Becauſe he reſted on the King of *Aram*. So likewiſe *Iehoſaphat*, we ſee, when he came backe from helping *Achab*, at the Battell of *Ramoth-Giliad*, the Prophet *Iehu* meets him, 2. *Chron.* 19. 2. and ſaith thus to him, *O Iehoſaphat, wilt thou helpe the wicked? Wilt thou love thoſe that hate the Lord?* wrath is gone out againſt thee: And ſo in the next Chapter *verſe.* 2. it is ſaid, that a great army came from beyond the ſea, and *Iehoſaphat* was ſore afraid. Likewiſe when he ioyned with *Achaziah* to make ſhips to goe to *Tarſhiſh*, the Prophet *Eliezar* goes to him, and tell him, that God had broken the ſhips at *Ezion-Geber*, becauſe he had joyned with *Achaziah* the ſon of *Achab*, 2. *Chro.* 20. 35, 36. I might give you many examples more: *Iacob*, though the thing were good which he did (as you know he might ſeeke the *bleſſing* lawfully, for it was promiſed to him) yet becauſe he uſed evill means, *Rebeccah* and he by a lye deceiving *Iſaac*, you know what it coſt him, he was baniſhed from his Fathers houſe

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many yeares, and you know how much ſorrow *Rebeccah* had for it, even for failing in the manner. So *David*, looke what intermiſſion there was in doing the actions of this life, this ſpirituall life, you ſee likewiſe his troubles were.

Therefore let us be exhorted to live this life of grace, ſeeing wee have ſo great incouragement. I ſay, if you obſerve the Scriptures from the 2. *Chr.* 11. to the end of that booke (which is exceeding well worth your reading, where not onely the ſtory of the Kings is ſet downe, but the cauſe of all the accidents that did befall them) you ſhall ſee all along, as they lived this life of grace, as they did the actions of this life, that is, as they kept their hearts perfect with God, ſo their outward ioy and proſperity was accordingly: and the interruptions and intermiſſions they found in this, was according to their intermiſſion in that. Therefore let us be exhorted to live this life: for certainly every *life hath an excellencie* and a *ſweetneſſe* in it, more than any meere being, and as any life exceeds other, ſo it hath it more: as the life of a man exceeds the life of a beaſt, and the life of grace exceeds the life of a man, and therefore it is more capacious of greater joy, and of greater griefe: On the other ſide, as you know the *ioy* of the Saints is *unſpeakeable and glorious, and paſſeth all underſtanding*, ſo the deſpaire and horrour of conſcience againſt it, exceeds as much. And let us marke this, that as *he that lives the life of a beaſt deſtroies himſelfe,*

himſelfe as a man, ſo he that lives the life of a man, that is, the life of reaſon onely, the life of humane wiſedome and policie, deſtroyes himſelfe as a Chriſtian. Therefore let us be exhorted to live this life of grace, which is beſt for ourſelves; yea, let us abound in the actions of this Life, let us live it as much as may be; for one man may live more in a day than another doth in a yeare: for life is in action; ſo much as we doe, as farre as we exerciſe this ſpirituall life, ſo much wee live: and looke what time we ſpend vainly, and idly, ſo much of our life death poſſeſſeth, as it is ſaid of *the woman that lives in pleaſures*, 1. *Tim.* 5. 6. *Shee is dead while ſhee liveth.* Now the God of life worke this life of grace in thoſe in whom it is yet wanting, and increaſe and inlarge this life in all thoſe in whom it is already.

A SENSIBLE DEMONSTRATION OF THE DEITIE.

Isa. 64. 4.

For since the beginning of the World, men have not heard, nor perceived by the eare, neither hath the eye seene another God, besides thee; which doth so to him that waiteth for him.

THis particle *For*, which you have for the first word, hath such a reference to those before, that we must take in likewise the third verse.

When thou didst terrible things which wee looked not for, thou camest downe, the Mountaines flowed downe at thy presence: For since the beginning, &c.

We know in the new Translation the words

are read ſomewhat otherwiſe; but if you looke into the margine of your bookes, you ſhall finde the ſame reading we now uſe, and that I take to be agreeable with the Originall, and nearer the ſcope of the Prophet in that place.

The words, at the firſt reading, ſeeme to bee ſomewhat obſcure, but in briefe the plain meaning is this: when the people of *Iſrael* were oppreſſed with enemies, more potent and mighty than themſelves, the Prophet in his owne name, and ~~in the name of the people~~ makes this praier unto the Lord: *O Lord, wee beſeech thee, breake the heavens and come downe, that the Mountaines may flow downe at thy preſence.*

And whereas it might be ſaid, Our enemies are mighty, and as great as mountaines: yet, O Lord, the mountaines melt at thy preſence: Or even as the water boyleth when the fire burneth under it: ſo doe the nations tremble at thy preſence. And this prayer is inforced with this reaſon: O Lord, heretofore thou haſt done terrible things, againſt thoſe that provoked thee: againe, thou haſt done great things for thoſe that wait for thee: therefore, we beſeech thee, as thou haſt done heretofore, ſo now *breake the heavens, and come downe*, &c.

And if it be objected, it may be there were ſome other cauſes of all theſe evills, that befall us: the Prophet anſwereth no; that it was not in the power of the creature, but the coming downe of the Lord, at whoſe preſence the

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mountaines melted, that is, as a heape of wax, or lead ſinketh and falleth downe when fire is put to it, ſo the mightieſt nations melt away, when thou commeſt to doe any worke for us.

And if it be againe objected, But there is all the queſtion, Whether there be ſuch a God, or no, by whoſe providence theſe things are brought to paſſe. To this the Prophet anſwers in the fourth verſe, *For ſince the beginning of the world, men have not heard, nor perceived by the eare; neither hath the eye ſeene another God, beſides thee, which doth ſuch things for him that waiteth for him.* As if hee ſhould ſay, indeed there is the teſtimony of the Scriptures, there is the witnes of the Prophets, & evidence of miracles, that al things are done by the providence of God, but yet (ſaith he) I will leave all theſe things, and appeale to the workes of Nature, even to the things that the eye hath ſeene, and the eare hath heard: for from them it is manifeſt that there is a God, & that it is hee who hath done theſe *terrible things which we looked not for.*

But not to ſtand long in the explication of the words, you ſhall finde theſe three points lying evidently before you.

Firſt, *That even from the things that the eye ſeeth and the eare heareth, it is manifeſt that God is, and that is hee that doth theſe terrible things that wee looked not for.*

Secondly, *That this God is one, and that there is no God beſides; the Idols and the dung-hill gods*

of the Gentiles, are no gods.

Laſtly, *as he doth terrible things to thoſe that provoke him, ſo likewiſe great and wonderfull things for thoſe who wait for him.*

Theſe are the three points which ariſe from theſe words; and of theſe in order. And firſt for the firſt, That

It is manifeſt from the things that the eye ſeeth, and eare heareth, from day to day, that God is, and that it is by his providence that all things are done in the world.

Now we muſt know, that this point, *That God is, and that by his providence all things come to paſſe*; I ſay, this is made plaine to us two waies: Firſt, by *Faith*, out of the bookes of the Scripture. Secondly, by *Reaſon*, out of the bookes of the Creatures.

Out of the bookes of the Scriptures; & that you ſhall ſee. *Heb.* 11. 3. *By Faith wee believe that the worlds were made by God*, and in the ſixt verſ. *He who commeth to God, muſt beleeve that God is, and that he is a rewarder of thoſe that ſeeke him.* Here is mention made of the firſt way of knowing, *that God is.*

The ſecond way you ſhall have ſet downe in *Rom.* 1. 20. *The inviſible things of him*, that is, *His eternall power and God-head, are cleerely ſeene, being underſtood by the things that are made*: that is, though the eternall power and God-head be in themſelves inviſible, yet by the things that are ſeen & heard, they may be made knowne and mani-

manifeſted to us: ſo likewiſe, *Act.17.27.28. If ſo be we might grope after him, and finde him: for in him we live, and move, and have our being*: as if hee ſhould ſay, The very things wee heare, and ſee, and taſte, and handle with our hands, doe all demonſtrate *that God is*: which is the very ſame the Prophet ſaith here, *Since the beginning of the world, they have not heard, nor underſtood with their eare, nor ſeene with their eye, another God beſides thee, which doth ſo for him that waiteth for him.* For we muſt know, that the things revealed unto us, are of two ſorts:

Such as have no impreſſion upon the creature, ſuch are the myſteries of the Trinity, and of the Goſpell: theſe are onely revealed. 1

Others there are, which have certaine Characters of them ſet upon the Creatures, ſo that you may diſcerne them; and amongſt the reſt this is one of the maine, *that God is*, and that by his providence all things are diſpoſed in heaven and earth. 2

And although it may be thought that there are none that doubt of this, yet theſe prooſes are uſefull, partly becauſe they ſerve to anſwer thoſe ſecret obiections of *Atheiſme*, which wee are all ſubiect to; and partly becauſe they ſtrengthen that Principle in us, *that God is*: which is very neceſſary to be confirmed, ſeeing it is the maine and principall foundation of all Chriſtian Religion, and can never ſufficiently enough be rammed downe, as being that that

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muſt beare all the weight of the building: therefore let no man thinke, that thoſe prooſes that we ſhall uſe for the manifeſtation of this truth, are a thing altogether needleſſe: for certainely whereſoever the Scripture hath a mouth to ſpeake, there it is uſefull for us to have an eare to heare.

Firſt, therefore if we doe but in generall behold the Vniverſe, and looke upon the building of heaven and earth, wee may eaſily diſcerne therein, the eternall power and God-head of the maker of it.

Suppoſe a man bred and brought up in ſome hollow cave of the earth, having a houſe there built, and things neceſſary provided for him, and let him afterwards (when he comes to a ful uſe of underſtanding, and not before) bebrought and ſet upon the face of the earth, and there let him ſee the glorious beauty of the Sunne, and feele the heat of it: the force of the winds, and ſee the ſwiftneſſe of the clouds, the ebbing and flowing of the Seas, the apparelling of the earth, let him ſee the courſe of the heavens, and the fearefull darkeneſſe that followes upon the ſetting of the Sunne, and after that the Moone and Starres, lighted up for the uſe of men and beaſts, would hee not wonder at all that, which wee by reaſon of long aſſiduity make nothing of? It is a true rule, *Sapientis eſt rerum manifeſtarum cauſas quærere: A wiſe man enquireth after cauſes of manifeſt things*, which another man

man passeth over, and asketh not the ground and reason of.

And in this inquisition, when he findeth that man is best of the creatures, and yet was not able to raise such a roose as the heavens, nor such a floore as the earth, hee must needs conclude, that some one better and more able than man, was the maker of all these things, which man could not make himselfe.

And if it be objected, but this workeman is no where to be seene, though these things are to be seene. *Object.*

I answer, that as it is when you see a magnificent palace, the builder of that many times is not to be seene, yet wee will say it could not be done but by some wise Architect, whose wisdome and ability was answerable to the work: or when wee see a faire river runne, though wee see not the Spring from whence it issueth, yet wee conclude, that there is a Well-head somewhere that produceth these streames; so when wee shall see the succession of Creatures passing along by their generations, a wiseman will say, Surely there is a principle, a first cause, a Well-head, whence they doe flow, though hee see it not. *Answ.*

But this is but in generall: if we should bring you to the particular observation of the Creatures, it will be more evident, even by the things that the Eye seeth, and the Eare heareth, That there is a God, by whose providence all things are

are diſpoſed; and we will inſtance in theſe particulars:

1 Firſt, we may obſerve by that conſent, which ariſeth from ſo many differences and contrarieties amongſt the creatures; if you looke into the fabricke of the world, you ſhall behold one thing contrary to another, one thing fighting againſt another, fire deſtroying water, drineſſe deſtroying moiſture, and moiſture, drineſſe, &c. Yet withall you ſhall ſee theſe brought to a comely agreement, comming together to build up and maintaine the whole Vniverſe; how could this bee done but by ſome wiſe Commander?

If you ſhould ſee upon an Inſtrument twenty diſſonant ſtrings, and they all brought into one harmony, we would ſay that ſome skilfull Muſician had the tuning of it; and when wee looke into the world, and ſee ſo many contrary things, & all thoſe brought to ſo ſweet a harmony as they are, muſt wee not needs acknowledge, that there is ſome wiſe Agent, that intendeth one and remitteth another, and ſo maketh an uſefull mixture of all? And this is the firſt thing we are to obſerue; for how could ſo many contrarieties meet in one, except they were guided by one which is above them all.

2 The next thing amongſt the things which the eye hath ſeen, and the eare hath heard by which this is manifeſted, is the fitting and compoſing of one thing to another.

If

If we ſhould come into the ſhop of a *Ioyner*, or ſome curious *Smith*, and ſee there all things fitted one to another; the ſheath to the knife, the ſcabberd to the ſword, wee would ſay this was not done by accident, but by art: when we come into the ſhop of Nature, and ſee there all the workes of Nature, thus ſquared and fitted one to another, ſhall we not alſo acknowledge that there is a high and wiſe Agent, that hath done all this?

As for example: had God made the eye, and not colour for a fit object of the eye, to what end had the eye beene made? if he had made the eye and colours, and no light to diſcover the colours, the two firſt had beene to no purpoſe; and if hee had made theſe three, and not another tranſparent body, as the ayre is, through which the colours might be tranſmitted to the eye, the three former had beene to no purpoſe; but out of them all thus fitted the one to the other, there reſulteth an uſefull and perfect worke: the like we may ſay of the reſt. So that the very things that the eye ſeeth, and the eare heareth, make it manifeſt, that there is ſuch a God as made all theſe things. If you looke into the Fabricke of the World, and behold all other particulars, you ſhall ſee the like.

The Plants which thruſt their mouthes into the earth, draw ſufficient nouriſhment from the place where they are ſet: therefore as they need

no

no motion, ſo they have no motion given them, onely a naturall power to ſpread their roots in the earth, for the farther ſtrengthening of the bodies.

But for the beaſts, which have no nouriſhment in the places where they are bred, as they need motion, ſo they have motion given them, and as the ſpaces are different through which they move, ſo are their motions different, ſome creepe, ſome goe, ſome flye: and as their meat is different, ſo they have different inſtruments to receive it: ſome have teeth, and ſome have beakes, ſome have goomes onely; and not ſo onely, but they have different appetites, and different taſtes and ſmels, according to their ſeverall conſtitutions: ſo that you ſee all is fitted one to another, The Creatures, the motion, the meat, the appetite, the inſtruments of taking it; whereas were there any diſproportion, or diſagreement in thoſe, the whole worke ſhould be in vaine,

If you take a watch into your hand, and ſee there the wheeles fitted one unto another, you will acknowledge that this is not done without Art: when you ſee the ſame done in the body of a man, where there are ſo many hundred bones fitted one to another, ſo many arteries and ſinewes; ſhall we not acknowledge a great providence, which hath done all this? This is the ſecond thing to be obſerved.

The third obſervation is taken from thoſe effects

effects that proceed from bruit and unreasonable Creatures, the *Stork*, the *Swallow*, and the *Elephant*, whose actions, for the most part, exceed their knowledge, and are beyond their strength: As for example: They ayme at an end they know not, they goe by a rule they understand not, they use the meanes that tend to such an end, and yet are ignorant of it: all which argues that they are guided by one, who both knowes the journies end to which they ayme, and the way that leadeth to it. Even as when a man hath passed thorow a way full of many turnings, and at length comes to the right end, he will confesse that some one hath ruled and guided him (through so many turnings) that knew the way: even so when we shall see these Creatures doe things, and that constantly, and yet know not what they doe, it is an argument that they are led and guided by one that *workes all their workes in them and for them*. Whence the saying of the Schoolmen, *Opus Naturæ*, &c. the worke of Nature is not the worke of meere and bare Nature, but of the Author of Nature: and therfore as these actions are above their knowledge, so they are also above their ability, which you shall see in the art of the *Spider*, curiously spinning his web, and the providence of the *Ant*, *providing in the Summer for Winter*: in the wisedome of the *Conies*, that *being a people not strong, yet they make their houses in the Rocks*. Now it is a sure rule, that whersoever effects are

are produced above the reach and ability of the cauſe, they alway import ſome higher Cauſe, whence they proceed; and therefore when we ſee ſuch actions of wiſedome and providence, done by the Creatures which have neither wiſedome nor providence in them, they muſt needs proceed from ſome higher Cauſe that guideth them: even as you ſee in a faire writing, that is written by a new beginner, you will ſay, ſurely it's the writing of him that guided his hand, rather than his owne. If you ſhould ſee a hundred arrows ſhot out of a thicket, and all theſe ſhould hit the marke, though you ſee him not that ſhot them, you muſt needs ſay that they were ſhot by ſome skilfull Archer: even ſo when you ſee the Creatures that knew not the end they aime at, nor the meanes that conduced to that end; yet uſing direct and pertinent meanes to come to it, it's a moſt direct argument that there is an Almighty Power that guides them to all the things that they doe: and this is the third obſervation.

A fourth thing, by which *the inviſible things*, that is, *The Eternall Power and God-head is made manifeſt to us by the things that the eye ſeeth, and the eare heareth*; it is the provident proviſion that is made for all the creatures. If you ſhould come into a well ordered Common-wealth, or family, and ſhould ſee all their things done in order, meat provided for all the Family in due order and ſeaſon, wee would not doubt but that

there

there is a Governour, that caſts theſe things into this order.

And ſhall wee not acknowledge this ſame, when wee ſee it done in the great houſe of the world, where ſo many millions of men & beaſts are daily fed, and cloathed, and ordered? Take but a ſmall family, if there be but a little improvidence, how ſoone doth the whole family feele the want of it? And how doe wee thinke that the great family of the world could bee kept, without a ſpeciall providence to order it? If there were but a Towne, or a Village to be planted, how many things were neceſſary to maintaine it? I will name but one, *Pſal.*104.10. that is, the providence of God in bringing the waters and the ſprings to many ſeverall townes. If we ſhould ſee the ſame done in a great houſe, water brought by pipes into every roome that needs, we would acknowledge it to be the providence of him that ordered it ſo: and ſhall wee not acknowledge the ſame, when we ſee God bringing in water into ſo many particular places in a Country? And as in feeding, ſo in cloathing ſo many Creatures; if men ſhould cloath them, how would they begin to doe it? But as God hath commanded the earth to bring forth graſſe, ſo he hath commanded the skins of beaſts to bring forth hayres, and feathers, and wooll, to be fit cloathing for them. And as it is in cloathing, ſo his providence is alſo in defending and in fortifying them againſt

the injuries of one another. Some have hooſes, and hornes, and tuskes to defend them: thoſe that have not theſe, have legges to runne away: thoſe that want that, have holes and dennes to hide themſelves in, and (which is to be obſerved) the weaker creatures goe in heards together, the ſtronger goe alone: for if they ſhould goe in multitudes, no man nor beaſt could ſtand before them: this you ſhall find ſet down, *Iob.*37. *Pſal.*104. Now if the Queene of *Sheba* when ſhee came to *Salomons* Court, and ſaw the meat of his table, the ſitting of his ſervants, and their apparell, 1. *King.*10. was aſtoniſhed. I ſay, if ſhe were ſo then, when ſhe ſaw the wiſedome and proviſion in the houſe of *Salomon*, how much more when wee looke into this great houſe of the world, where there are ſo many up-riſing and down-lying, that muſt have bread and meat from day to day? how much more, I ſay, ſhould we admire, and acknowledge this great providence of God, which *openeth his hand and giveth them their meat in due ſeaſon*? This is the fourth obſervation.

The fift is taken from the combination and connexion which is among the creatures, that dependence they have one upon another; men cannot live without beaſts to feed them, the beaſts cannot live without graſſe to nouriſh them, that cannot be maintained without the influence of the heavens to nouriſh it; which ſubordination you ſhall ſee ſet downe, *Hoſ.*2.21

I

I will heare the heavens, and the heavens ſhall heare the earth, and the earth ſhal heare the corn. Whence we may reaſon thus: either this was done by accident, or by providence; not by accident, for ſo you may as well ſay, that a multitude of letters caſt together by chance, can make a Hiſtory or Poem, as that this order, this connexion, and dependance of the Creatures, ſhould come to paſſe by accident: and if it be not by accident, then it is by Providence: for this can no more be done without providence, than in a *Hiſtory* or *Poem*, there can be a dependance of one Word or Sentence upon another, without the Art of Wit and Reaſon in him that compoſeth it.

The laſt obſervation, is from the wiſedome of the Creator; which is ſet and ſtamped upon all his workes, even as the skill of an Artiſt is upon all the worke he makes. When we ſee the *ſtatue* of a man made, we acknowledge that it was done by the skill of him that made it; and ſhall not we acknowledge it in the maker of man himſelfe? When we ſee a glaſſe eye, an Ivory tooth, and a woodden legge, we ſay it is done by a skilfull Artiſt, and ſhall we not obſerve a ſpeciall prouidence and wiſedome, in the making of the members themſelves? For the things are better that are done by Nature, than thoſe that are done by Art: for Art doth but imitate Nature, and that which is imitated, is better than that which doth imitate: and

ſhall we attribute skill and wiſedome to the workes of Art, and not to the workes of Nature, which doe farre excell them? When we ſee a Diall deſcribing the houres of the day, wee acknowledge it to be done by the skill of man; when we ſee the ſame done in the heavens, ordering the times and ſeaſons, ſhall we not acknowledge a wiſedome in him that makes and guides the heavens? It is reported that *Archimedes* made a Spheare, wherein the revolution of the heavens, the courſe of the Sun, the ebbing and flowing of the Sea, is deſcribed and kept in the order that themſelves doe move in, which when a man ſees, he is ready to ſay, this was not done by accident, but by the skil of ſome excellent Artiſt, and if ſo, then certainly the thing it ſelfe which that Spheare doth but imitate, could not be done but by the wondrous power and wiſdome of him that doth it. I will proceed no further in this, but come to make ſome application.

Firſt therefore, ſeeing beſide the Teſtimonie of the Scripture, there are ſo many proofs, even from the things that *the eye ſees, and that the eare heares, that God is*: by whoſe Providence all things come to paſſe, it ſhould ſtrengthen our Faith in that firſt and maine principle, *that God is*. For though an object may be ſeene by a ſmall light, yet when more candles are brought in, and when there is a greater light, we ſee the ſame object more cleare and diſtinctly: ſo though

though we beleeve by *Faith, that God is*, yet the addition of more Arguments ſhould ſtrengthen us in this beleefe, and confirme this concluſion, and adde more to our aſſent to it: For (my Beloved) though it be not obſerved, yet it is certaine, that all that unevenneſſe, all thoſe exorbitances which are found in the lives of men, doe proceed from the weakeneſſe of the Spring, that theſe firſt Principles are not firmely and thorowly beleeved. Men will not neglect Religion altogether, neither wil they make their hearts perfect with God in all things; and whence comes it but from this, that this firſt Principle is in part beleeved, in part not beleeved? that is, they ſay in their hearts, it may be there is ſuch an Almighty God, *that made heaven and earth*, and it may be not: and therefore they will have ſome care in the duties of Religion, but a full care they have not; whereas if they did beleeve it fully, they would ſerve him with a full and *perfect heart*.

But is this all the uſe that is to be made of it? is this all the Prophet driveth to in this place? No, his very ſcope is to ſhew us, that if there be ſuch a God, then it is he that doth the *terrible things* that are done to us: they come not to paſſe by accident, therefore we ſo propound the point, that by the things that the eye ſeeth, and the eare heareth, it appeareth that there is ſuch a God *that doth terrible things which wee looke not for*. If it bee not by chance and by accident

cident, nor the wiſedome and endeavours of men, but the Lord, which doth both terrible and mercifull things, both the good and the evill which befall us, then let us *live by Faith, and not by ſenſe*; that is, feare him, and meet him in the way, while it is yet time, leſt wee fall into the errour of the *Iſraelites* here, to have *terrible things* done to us *before we looked for them*. For though wee beleeve there is ſuch a God, yet if wee doe otherwiſe, we forget the Lord, and we live *without God in the world*.

Every man, when the evill is upon him, ſtartles at it: as a beaſt when he falls and ſinkes into a ditch or quag-mire, hee ſtruggles, and doth his beſt to get out: ſo men are taught by nature and ſenſe, to expedite themſelves out of an evill when they are in it, but the greateſt point of faith and wiſedome is to foreſee and forecaſt evill to come, and to prevent it. *Saul* when he was in a ſtrait, he could ſeeke to the Lord; but then he would not anſwer him, neither by Prophet, nor by *Vrim* nor *Thummim*. *Ioab* when he was in extremity, and had no other refuge, he could flye to the *hornes of the Altar*: as men uſe to flye to prayer in ſickneſſe, in danger and extremity; but then it was too late. *Eſau* when the bleſſing was paſt help and recovery, hee could *ſeeke it with teares*: but why did they doe it no ſooner while it was yet time? Certainly it proceeds from a ſecret *Atheiſme*, and *Vnbeleefe*, to which wee are too ſubject, which makes us not

not to be moved with any fore warning, till wee feele the evill it ſelfe upon us : and therefore it is ſaid here, *Terrible things are done to us that wee looked not for.*

Death is a terrible thing, yet becauſe it is apprehended as a thing afar off, who conſidereth the ſhortneſſe of his life, while it is time to *make ſure his calling and election*, that his ſoule may not depend upon uncertainties ? Hell is a terrible thing, to conſider that the ſoule is immortall, and that there is another place to live in for ever, and yet who conſiders this in time, and takes it to heart ? Outward Calamities that befall a Church, or a State, or a particular Perſon, are terrible, but who conſiders them in time to prevent them ? This is, and ever hath been the Nature of man in all times ; wee thinke we will do it *modo & modo*, but ſtill we are put off : therefore let us not, as thoſe in *Amos*, *Put the evill day farre from us, and draw neare to the ſeat of iniquitie*, (for thoſe two commonly goe together) leſt it befall us that *Salomon* ſpeakes of, *As the Oxe to the ſlaughter, and the Bird to the ſnare, ſo we be led to deſtruction and conſider it not, till a dart ſtrike through our liver* : but let us doe ſomewhat in time, and not deferre and put off ; for the very delay brings miſchiefe. When the blow comes (as I ſay) every man feares, but before we care not ; but we doe as thoſe, who becauſe the hand of the Dyall proceeds inſenſibly, conſider not how the houre paſſeth, till the

ſtroke of the Bell giveth notice.

It is a wiſe and true ſaying, *Extremum ſtillicidium clepſydram non exhaurit, & ultimus ictus quercum non cædit*: It is not the laſt ſand that doth exhauſt the houre-glaſſe, nor is it the laſt ſtroke that doth over-throw the Oake; that is, it is not the next immediate cauſe that brings evill upon us, as men commonly thinke, but it is the precedent acts, neglects and decayes, that were long before that blow came upon us. And who knowes whether we be not now upon the very *Tropicks* & turnings of Times? And yet as it is ſaid of old age, there is no man that is ſo old that thinkes he may not live a yeare longer: ſo we are never brought to ſo low an ebbe, but wee are apt to thinke we ſhall hold out yet a yeare and a yeare longer. So that as the Lapwing falls before the Traveller, and draweth him a little and a little further, till at length he be quite drawne away from her neſt: ſo wee are quite drawne off from doing the things which might prevent thoſe evils that are to come: and ſo *terrible things are done to us which we looked not for.*

The ground of all is, partly becauſe wee live by Senſe, and not by Faith (which wee are all ſubject unto, more or leſſe) by which we thinke our preſent condition ſhall continue, whatſoever it be: if we be in affliction, wee thinke that ſhall alwayes continue: and if we be in proſperity, we thinke as thoſe in *Eſay* 56. *To-morrow*

ſhall

ſhall be as to day, and much more abundant; that is an obſervable place; ſaith the Prophet, there is an evill neere unto you, and the reaſon is, *The Watchmen are blinde, they are dumbe dogges, they cannot barke, &c. but looke to their owne way every one: and yet* (ſaith he) *my people ſay, Come bring wine, we will fill our ſelves with ſtrong drinke, to-morrow ſhall be as to day, and much more abundant*: I ſay, this is naturall to us.

Beſides, another ground of it is, becauſe wee ſee dangers come, and goe, and paſſe away, and yet the blowes come not upon us: and therefore we are apt to doe as that foole, that becauſe hee ſaw the river ſliding away, ſtandeth upon the ſhore, and hopeth at length that all will be paſt, that he may goe over dry-ſhod, and conſidereth not that there is a ſucceſſion of waters, which will continue it: ſo wee conſider not that God hath an army of ſorrows, when he hath afflicted us ſeven times, yet he addeth ſeven times more, and if yet we continue obſtinate, he can doe it ſeven times more, till at length his wrath ſwell and grow over the bankes, and carry all away before it. That expreſſion you have in the Prophecy of *Nahum*.

Partly it is againe, becauſe God is not ſeene, becauſe God is forgotten in the world: The creatures which ſhould be as a glaſſe to help us to ſee him more clearely, they become as thicke clouds to hide God from us: we looke upon the wall of the creatures, but we look not upon him that

that ſtands behind it, who changeth times and ſeaſons, as he doth the weather: So that our wiſeſt conjecture of him, is as uncertaine as the Prognoſtication is of the raine, ſnow and wind; we are ready to compute future things, as wee compute dayes and yeares, and forget that God that is the diſpoſer of theſe, and ſo grow bold and careleſſe. But *David* thought not ſo, *Pſal.* 31. *My times are in thy hands, O Lord*: As if hee ſhould ſay, They are not in the hands of *Saul*, nor in the hands of *Doeg*, nor in any of mine enemies hands to do me hurt, nor in the hands of my greateſt friend to doe me good, but my times are in thy hands; for ſo thou diſpoſeſt of them as it pleaſeth thee.

And therefore let us be exhorted to reckon it our greateſt wiſedome, to foreſee the greateſt danger to come, while it is yet afar off. Fire may be given to a traine of Gun-powder a great way from the place to which the blow is intended: Therefore it was a wiſe obſervation amongſt the *Romanes*, that when *Hannibal* was beſieging *Siguntium*, a City confederate of their Allies, which was far enough from Rome, they thought every blow was given to it, that he was even then beating upon the walls of the *Capitol*: therefore they tooke no leſſe care to prevent the danger in ſuch a diſtance, than if it had already ſeized upon them: So no doubt when the enemy is aſſaulting the Churches afar off, he is even then ſtriking at the root of

this

this Church and Common-wealth.

It is a true rule, when the evill day commeth, it is time of ſpending, and not of gathering, it muſt be done before; it is too late to fetch the oyle when we ſhould uſe it, to go and buy when the *Bridegroome commeth*: therefore they are called *fooliſh Virgins*, becauſe folly is improvident, it ſtands in the valley, and ſees not the evill afore it be upon us: Wiſedome ſtands upon a hill and deſcryes the danger, and the evils that are afar off, before they approach. It is certaine, (give me leave to ſpeake, for wee are the watchmen which ſtand upon the watch-tower, and ſhould ſee more than thoſe which ſtand below, and muſt give warning, that we may deliver our owne ſoules, leſt your blood be required at our hands) I ſay, it is certaine that evill is intended againſt us, and will come upon us, except ſomething be done to prevent it. For there is a covenant betweene God and us, and breach of covenant cauſeth a quarrell; the quarrell of God ſhall not goe unrevenged: he ſaith to the *Iſraelites*, *Lev.* 26.25. *I will ſend a ſword upon you, which ſhall avenge the quarrell of my covenant*: As if he ſhould ſay, There is a covenant, and you have broke that covenant, and therefore I have a quarrell, and I will ſend a ſword to avenge my quarrell. Now the quarrels of God are not raſh and paſſionate as mens are, & therſore he wil not lay thē aſide without ſome true & real ſatisfaction.

If we will not beleeve his word, yet ſhall wee not

not beleeve his actions? hath he not begunne? Are we infatuate and ſee nothing? Doe we not ſee the whole body of thoſe that profeſſe the truth are beſieged round about through Chriſtendome? At this time are not preſent enemies not onely ſtirred up, but united together, and we diſ-joyned to reſiſt them? Are not our Allies waſted? Are not many branches of the Church cut off already, and more in hazzard? In a word, have not our enterpriſes been blaſted, and withered under our hands for the moſt part? Have not things been long going downe the hill, and are even now haſtening to a period? and doe not wee ſay now that ſuch an accident, and ſuch a miſcarriage of ſuch a buſineſſe, and ſuch men are the cauſes? But who is the cauſe of theſe cauſes? Is it not he without whoſe providence a Sparrow fals not to the ground? Are not theſe cracks to give warning before the fall of the houſe? Are not theſe the *gray haires*, which *Hoſea* ſpeakes of, that *are here and there upon us, and we diſcerne them not*? Gray haires you know are a ſigne of old age and approach unto death.

And are not all theſe things arguments enow that God hath begunne with us? will hee leave his worke in the middle? No certainely, you ſhall ſee what himſelfe ſaith, 1. *Sam.* 3. 12. *When I begin, I'le make an end.* *Samuel* had threatned fearefull judgements againſt the houſe of *Eli*, but becauſe they lived long in peace; and were not ſuddenly executed, they were ready to thinke

think the words of the *Prophet* were but winde: therfore God tels them, that it was true, he was patient, and long before he begun, but notwithstanding when he began, he would also make an end: wherefore I beseech you for our owne sakes, and for the sake of the Churches, let us well and seriously consider this; doubtlesse there is somewhat for which God is offended: and if there be, certainly till that be taken away, the Lord will not returne unto us, and cause us to prosper in the things we put our hands unto.

When *Iosua* saw the people fall before their enemies, hee wondred at it, and enquired the cause, and except that had bin removed, though it had been for many yeares, yet he should never have had successe, nor brought the children of *Israel* to the Land of *Canaan*, though God had promised it: for Gods promises are as his threatnings, to bee understood with a condition. But a most remarkable example you shal finde, 2. *Sam.* 21 1. When there fel out a famine in the dayes of *David*, he knew the natural cause was the drought, but hee inquired after the supernaturall cause, as wise men should doe: as *Iacob* when hee saw the Angels ascended and descended, hee enquired who stood on the top of the ladder and sent them to and fro. *Ezekiel* enquires who stands on the top of the wheele; but fooles looke onely who stands on the next staire or step: whereas wee should enquire as *David*, what was the cause of the famine; and it

it was anſwered him, it was *Saul* and his bloody houſe, becauſe he had broken his oath with the *Gibeonites*, which was done many yeares before: I ſay, ſo wee ſhould doe in all the calamities, afflictions and extremities that befall either the Church in generall, or any particular perſon, ſearch what the cauſe is. I finde the phraſe uſed in 2. *Chron*, 12. 7. ſaith the Lord there, *I will not at this time powre out my wrath upon Ieruſalem by the hands of Shiſhack*: where obſerve, that though *Shiſhack* was the immediate inſtrument, yet it was not *Shiſhack* his wrath. *Shiſhack* was but the viall through which his wrath was powred out. Where you may obſerve this connexion, that when any affliction befalleth a State or Church, or a particular perſon, it is becauſe God is angrie, and hee is never angry but for ſinne, and till ſinne be removed, his anger is never laid aſide, time weares it not out, as it doth the anger and paſſions of men. And therefore it is good for us to compound with the Lord, and to take up this ſuit before it come to execution and judgement, and not to doe as ill-husbands and prodigalls doe, that ſuffer a ſuit to runne on, and charges to grow from *Terme* to *Terme*, leſt we be inforced to pay, not onely the maine debt, but the arrerages alſo, that is, the time of that patience and long-ſuffering of God, and not in this world onely, but in that which is to come. It is apparant that God is about a great worke, yea, to make

make a great change in the world, except we do as it were hold his hand by seeking and turning unto him, and by removing the things that provoke him: he doth not lay all these stones, and move all these wheeles for nothing, and yet who knowes what it is he is about, till it be brought forth? such a Metaphor I finde, *Prov.* 27.1. *Who knowes what a day may bring forth?* it is a Metaphor taken from a wombe; there is no man knowes what is in the wombe of to morrow, or what evill to morrow may bring forth. *Saul* little thought that the next day travelled of such a birth as the overthrow of the armies of *Israel*, and the death of himselfe and his sons. *Iob* little thought that the next day had in the womb thereof the fall of the house, and the slaying of his children. If you observe the Scripture, you shall finde that there are certaine seasons, wherin as the Angell troubled the poole, so God troubleth the Churches, and commonly when God doth it to one, he doth it to all. 2. *Chro.* 15. 5,6. *And at that time there was no peace to him that did goe out or in, but that troubles were to all the Inhabitants; for Nation was destroyed of Nation, and Citie of Citie: for God troubled them with all adversitie.* Where you shall observe, that where God once begins to do it, all the Churches come in, in the end; and whence was it? not because such an accident fell out, and such offences arose betweene Princes and Princes, and Nation and Nation, but God had troubled them

them with all kinde of adverſity, but eſpecially *Ier.*25.15. A notable example you ſhall ſee, the cup went round, when it was given to one Nation to drinke, every one taſted of it, though ſome more, ſome leſſe. So that, I ſay, there are certaine times and ſeaſons wherein God troubleth the Churches; and that very thing that diſtinguiſhes betweene Nations and Churches, to be ſaved or to be deſtroyed, is the very ability to diſcerne of thoſe ſeaſons; Oh that we were able now, and willing to diſcerne that ſeaſon!

I will give you two inſtances: When deſtruction was to be brought upon *Ieruſalem*, when they were to be led into captivity, the Lord was above twenty yeares about it, many warnings he gave them by his *Prophets*, he brought *Nebuchadnezzar* neere them, & took him away again, and what is the complaint hee takes up againſt his people: ſaith he, *The Storke and the Cranes know their appointed times, but my people know not the Iudgements of the Lord.* Thoſe creatures feele and fore-ſee the Winter, and betake themſelves to ſome warme place. There is a Iudgement a comming, there are warnings enough, but my people cannot diſcerne their ſeaſon. And ſo, when the laſt blow was to be given to the *Iewes* by the hands of the *Romans*, you ſhall ſee how pathetically our Saviour expreſſeth it; *O Ieruſalem, Ieruſalem, if thou hadſt knowne in this thy day the things belonging to thy peace, but now, they are hid from thine eies.* Mark, *in this thy day*; there is a time

time and ſeaſon, and καιρὸς ὀξύς, time is exceeding ſwift, and paſſeth away. There is ſuch a day wherein if *Ieruſalem* had ſeene it, the deſtruction had bin prevented, but now the time is paſt. It is a thing worthy obſervation, that there is a double time, which we ſhall ſee obſerved in the Scripture: There is a time of preparing, and threatning, and no more but threatning, and a time of executing the decree, ſo you ſhall ſee it expreſſed, *Zephan* 2.1,2.. *Search*, or *Gather your ſelves together, before the Decree bring forth, before the fierce anger of the Lord come upon you, &c.* There is a time of whetting his glittering ſword, and fitting the arrow to the bow, before the blow be given; there is a time of patience, triall and long-ſuffering, before he *ſweares in his wrath they ſhal not enter into his reſt*; but when the time is come, when the word is once gone out of his mouth, when the decree is gone forth, then, as *Samuel* ſaid to *Saul*, when he would have the ſentence of his rejection to be retracted: No, ſaith he, *the ſtrength of Iſrael is not a man, that hee ſhould repent*, 2. *Sam*. 15.29. Therefore while the evill is yet in the clouds, before the ſtorm come, while things are preparing, while the ſword is whetting, before the ſtroke be given, before the decree bee come forth, let us ſearch our ſelves and meet him, to prevent it. The evils which men intend againſt us may prove abortive: they may either die in the wombe, or elſe they may *travell with miſchiefe, and bring forth*

a lye; that is, ſomewhat contrary to that they intend: *ſed fata viam invenient*, but when God intends any evill againſt any, what power ſhall be able to ſtop him? the deſtruction of God will finde a way which we never dreamed of, as wee ſee oft by experience, *Vel puncto temporis maximi rerum momenta vertuntur*, *Even in a point of time the greatſt things are turned up-ſide downe*. My Beloved, we all affect the praiſe of wiſedome: and wherein doth wiſedome chiefly conſiſt, we ſhall ſee, *Deut.32.29. Oh that my people were wiſe!* what to doe? *to remember their latter end*: as if wiſedome did therein conſiſt: So in *Prov.22.3. A wiſe man ſees the plague afar off, and hides himſelfe, but a foole goeth on, and is puniſhed*, it's a Metaphor taken from beaſts, that feele the ſtorme before it comes, and then hide themſelves in their dens, *But the foole goeth on and is puniſhed*, that is, either hee is ignorant and ſees it not, or elſe he is beſotted and ſtupified, and ſo careleſſe to prevent it. So *Prov.14.16. The wiſe man feareth and departeth from evill, but the foole rageth, and is careleſſe*, that is, the prudent man he feares the evill of iudgement, the evill of puniſhment, he feares the judgment to come, therfore he departs from the evill of ſin that brings it: as *Ioſeph* foreſaw the famin, & hid both himſelfe and others from it by providing againſt it: ſo *Iob* when his ſons were banqueting, he feared leſt they had *ſinned, and blaſphemed God in their hearts*, and therefore he roſe early and ſacrificed for

for them: *but the foole rageth and is confident*; the word in the Originall is to *passe on whatsoever comes of it*: as *Balaam* when the Angell met him with a drawne sword to shew the danger that he went in, yet he would not be ruled, but he went on, and you know the issue: and so *Ahab* when he went to *Ramoth-Giliad*, though *Micaiah* foretold him, yet he would goe on, therefore came short home for his labor: its accounted a point of courage and generosity not to feare, but you see the *Wise-man* saith here, *That a wise man feares and departs from evill*. Indeed there is a double feare, there is a feare that ought not to be, that causeth the thing wee feare to come to passe; that is, such a feare as sets us aworke to use evill meanes to prevent the evill: such was the feare of *Saul*, that set him aworke to seeke to the *Witch*, which was the very thing that brought upon him that he feared: such was the feare of the *Israelites*, which made them seek to *Egypt* and to *Ashur* for help, which brought upon them the thing which they feared: and such a feare we should lay aside: but there is a good feare which causeth the thing that we feare, not to come to passe, because it sets us aworke to seeke to God: such was the feare of *Iehoshaphat*, 2. *Chro.* 20. 3. When there was a great multitude came against him, *hee feared*, saith the Text, and what did this feare set him on worke to doe? *He sought the Lord; and proclaimed a fast throughout all Iudah*: Now this feare was a profitable feare,

which cauſed the thing he feared, not to come to paſſe: for by this meanes he had a wonderfull deliverance: ſuch was the feare of *Iacob*: when *Eſau* came againſt him with 400 men, hee was ſore afraid, and what did this feare? it ſet him aworke to pray, and to *wreſtle with the Lord Almighty*: this cauſed the thing that he feared, not to come to paſſe: ſuch was the feare of *Ioſias* when he heard the booke of the Law read, and therby ſeeing the danger that was like to come, he feared, and what did that feare bring to paſſe? *His heart melted*, ſaith the Text) *within him, and he humbled himſelfe greatly before the Lord*, and therefore the thing hee feared did not come to paſſe in regard of himſelfe: for hee had word ſent him by the Lord, that hee ſhould not ſee that evill in his dayes. So that there is a good, an uſefull, and profitable feare, that cauſeth the thing we feare, not to come to paſſe, and this is the feare that the Wiſe-man ſpeakes of, *Pro.* 28. 14. *Bleſſed is he that feareth alwaies, but hee that hardeneth his heart, ſhall fall into evill.* I will not adde any more. Another maine thing to which the Prophet driveth, is, that as *the Lord doth terrible things to thoſe that provoke him*, to thoſe that will not take warning: ſo likewiſe *he doth wondrous things for thoſe that wait for him.* I am ſorry I have not opportunitie to adde this to the other, but I ſee the time is paſt, therefore here ſhall be an end.

EXACT

EXACT WALKING.

EPHES. 5. 15.

Take heed that you walke therefore circumſpectly (or exactly) not as fooles, but as wiſe.

IN the eighth verſe of this Chapter, the Apoſtle layeth downe this concluſion, *You were once darkneſſe, but now you are light in the Lord, walke therfore as children of the light*: this hee carries along by ſome arguments, and drawes ſome conſectaries from it, among the reſt this is one, *Take heed therefore that you walke exactly, not as fooles, but as wiſe.* As if he ſhould ſay, Now the darkenes is gone, now you are ſet upon a hill, now you are in the broad light that all men may ſee you, now looke to your ſelves, now ſee *that you walke exactly, not as fooles, but as wiſe*: ſo you have in theſe words: *Coherence.*

First a command, or an exhortation layed on them, 1. *Diviſion.*

them, *Walke circumspectly*, or *exactly*.

2 Secondly, that is backed with a reason, *Not as fooles, but as wise*: as if he should say, It is your wisedome to do so, it is folly to do otherwise.

3 Thirdly, there is prefixed before it a meanes how to doe it, *Take heed*, or *Consider*: that is, it is a thing that will not easily be done, it is a thing that will cost you some labour; a man may do a bungling action without consideration, but if hee will doe a thing exactly, he must take heed unto it. *Take heed that you walke exactly, not as fooles, but as wise.*

I will open the words in particular, when I come to handle them.

Before I come to the particular points which these words afford us, something we may gather from this particle *Therefore*: *Therefore* is a relative particle, it hath reference to that which went before, *You are children of light, therefore walke exactly, not as fooles, but as wise. Therefore*; that is, since you are the children of light, since you are those upon whom the Name of God is called, since you professe the feare of God, it behooves you to looke to your selves *that you walke exactly*. In a table upon which a Picture is drawne, before the Picture is drawne, the blemishes, and blots, and scratches upon it, are not observed: but when the Picture is drawne, a little blot is observed in it: so it is with men in this case, a man before he be regenerate, before he is made a childe of light, while he walkes in

Simile. 1.

darkenesse,

darkneſſe, while Gods Image is not drawne upon him, the ſinnes that are in him are not much obſerved, becauſe there is no great difference betweene his generall carriage, and ſome particular failing: but when the Peece is drawne, that is, when Gods image is ſtamped upon him and renued in him, then the infirmities, and ſinnes, and failings, that he falls into, every man is ready to obſerve them and marke them: and therefore wee ſhould in a ſpeciall manner looke to it, becauſe our condition is altered, whereas before wee were darkeneſſe, now we are light; whereas before wee ſtood in the crowd, (as it were) amongſt the reſt of the people, now wee are ſet upon the ſtage; every man markes what we doe: nay, if we ſtand ſtill and doe nothing, it is obſerved: and if we do, and doe that which is undecent, that is obſerved too: now when every one of our actions are obſerved, it behoves us to looke the more what wee doe, to ſee that we walke exactly. This thing I will not preſſe becauſe it is common.

Why ſinnes are moſt taken notice of in Gods children.

Simile.

Onely the Vſe that we ſhould make of it is this, to ſee what God and men looke for from us; when we take upon us the profeſſion of his feare, his glory is engaged in our carriage, therefore we ſhould *walke exactly, not as foales, but as wiſe.*

Vſe 1.

Againe, as any man hath a higher degree of Faith (for there bee degrees) as any ſtand in a higher place, they muſt looke to it more, as they

Vſe 2.

are in more estimation and glory, so they must take heed of falling to the scandall of their holy profession: but I will not stand upon that. Now I come to take the words as they lie.

Consideration necessary to exact walking.

Consider therefore, or *take heed that you walke exactly*: for the *walking exactly*, consideration is required you see; now the question will be, what this consideration is? It is a thing that is little taught and not well understood, and therfore I will a little open it unto you, that you may know what this act is: it is a thing oft described in Scripture, *I considered my waies, and turned my feet to thy testimonies*. Now consideration (to describe it to you) is nothing else, but an act of the practicall understanding, whereby it reflects and stayes upon its owne intentions, and comparing them with the rule, it proceeds to lay a command upon the Will and affections to put them in execution. I say, it is an act of the practicall understanding, whereby it staies and reflects upon its owne intentions, &c. for there are many actions that passe from the mind of a man, that he dwels not upon, but they passe presently away, these are not reflect acts, they are not acts of consideration, he dwels not upon them: but when a man dwels upon a thing, hee will not let it presently passe from his hands.

Consideration what.

Three things in consideration.

1. The mind dwels on the action.

First, they are in the intention, and then hee lookes backe by consideration, when a man will see what is in his minde, hee will looke round about as it were, and returne upon his heart, as it

it is called in the *Chronicles*, *If you returne to your hearts*, I say this is necessary, this is one part of consideration; but this is not all, a man may dwell upon his actions for another end.

Therefore when this is done, in the second place this is to be added, that a man so dwell upon his actions, as that he compares them with the rule: he sets them both together, and therefore in *Prov.* 4. 26. that which is called consideration in another place, is there called *Pondering*. *Ponder the waies of thy feet*: the meaning is, consider the waies of thy feet. Now you know what *Pondering* is, when you have a thing to weigh, there must be something to weigh it by, which therefore is the rule thereof: and as in measuring, there is the thing that you measure by: this is the second thing to be done in consideration, to compare it with the rule.

2 To compare it with the rule.

Prov 4.26.

Pondering what.

But yet this is not all: for there may be a comparing of actions and intentions, with the rule by which it is squared, when yet it is not consideration: a Scholler may take a thing into consideration, whether it be true or false, whether it be a practicke or a speculative thing, hee may compare it with the rule; but his end is not to practise it, but onely to know the truth of it, and so he lets it lie. And not onely Schollers, but it is so with all men for the most part, they heare us deliver the Truth of God, their end is to see (as it were) to understand it, to know the truth of it, they doe no more but see if

if the thing be true, and give their assent to it: but in consideration there is somewhat more.

3. To resolve upon the practice of it.

Therefore I adde, that it layeth a command upon the will to put it in execution, or else it is not properly consideration: but when a man considers of a thing, so as that he resolves to do it, that he layes an imperative injunction upon the inferiour faculties, to put that in practise and execution that hee resolves on; so now you see more distinctly and clearely what the Apostle would have us doe, this is the action he would have us doe, to *Consider*; that is, to stay upon our actions, to compare them with the rule, and not to let them lye there, but to put them in practice and execution; this is the thing we are here exhorted unto, to *Consider*, or *Take heed* what wee doe. And it is that which we have little reason to be backward to (though in truth we are backeward to nothing more, which is cause of many errours of our life) if we consider,

Motives to consideration, 1. It is an excellency proper to man.

First, that this consideration is the excellency of all a mans actions, it is that which is proper to man, as he is a man, there is no beast capable of it: It is a peculiar excellency to man to be able to returne and to reflect upon his actions. Beasts looke forward altogether upon the present pleasure which is propounded, but to consider an action, whether it be to be done, or not to be done, it is an excellency peculiar to man. Therefore as the Mathematians say of

Simile.

Figures,

Figures, the ſtraight Figure, or the ſtraight Line is the weakeſt, but the Circle is the ſtrongeſt of all other, and the beſt, becauſe one part returnes to another, and holds up another; ſo theſe direct actions of ours, theſe tranſient actions that paſſe ſuddenly upon a thing, they are the weakeſt; in them wee are moſt ſubject to erre, but theſe actions wherein we returne againe upon our ſelves, as a circle or round figure, are more perfect and exact: I ſay, it is the excellency of an action, and this ſhould make us ready to doe it, but that is not all, there is not onely a generall excellency.

But it is the beſt for our ſelves, it perfects us above all other: take all other actions that goe directly forward, they perfect ſomewhat that is out of a man, but they perfect not the heart of a man. If it be in teaching others, in it is the perfection of the Scholler: other actions of wealth, of honour, of learning, or any thing of this nature, they perfect the thing upon which they are pitched: but now this action, by which the heart returnes upon it ſelfe, this reflect action is that which perfects a mans ſoule, it makes him a better man, it builds him up in Grace, and in Truth: when a man lookes in, and returnes upon himſelfe, he makes up the breaches of his heart, if there be any thing amiſſe there, hee rectifies it: Therefore it is an action that we ſhould eaſily aſſent unto, and agree to the exhortation of the Apoſtle. Therefore to con-

2. It perfects the ſoule.

Vse. Inconsideration the cause of errors in our lives,

conclude this point, let us be exhorted, to consider what we doe; the failing in this is the cause of so many errors in our lives, the cause of so many ill-spent houres, of so many vaine speeches, of so many grosse sinnes committed, all for want of consideration. If the swearer would well consider what that is, when the Lord saith, *I will not hold him guiltlesse that taketh my name in vaine*, hee would not be so ready to sweare as he is. If the Adulterer would consider what God saith, *Heb.* 13. *Whoremongers and Adulterers God will iudge*, he would not so easily continue in that sinne: so you may run thorow other particulars, therefore this consideration is necessary in things that belong to salvation. It is not so in other things: in other things the notion passeth soone from the mind to the rest of the faculties, as soone as the light, it is no sooner kindled but presently it is executed; but in matters that belong to godlinesse, there may be a sparke, and it will goe out againe in the heart, as greene wood putteth out the fire: in that case there must bee paines taken, because of the stubbornnesse in the faculties of the minde to obey the light, which is dictated to the conscience: Therefore we must doe in this case, as we doe with stubborne servants, they must bee bidden doe a thing again, they must be forced unto it. If the under-faculties were as ready to obey the minde in spirituall things as in other things, it were another case.

Simile.

Simile.

caſe. In other things (for the moſt part) we ſhall finde that the minde hath no ſooner reſolved on a thing, but the faculties preſently are ready to practiſe and to execute it: *If it be a matter of pleaſure*, a matter of commodity, a matter of buſineſſe, if a man reſolve once to doe it, he findes no reſiſtance: *but if it be a matter tending to a holy life, hee is reſolved and fully intended* to doe it, yet when he comes to the point, how many impediments doth hee finde in the under-faculties? they are like ſtubborne ſervants that have need of preſſing upon, and muſt have ſuch imperative injunctions upon them as I ſpeake of. Therefore this conſideration is neceſſarie for us, wee ſee, if we be negligent in it, it is impoſſible we ſhould lead a holy life, becauſe we goe up the hill in that, there muſt be paines taken in that; there is no good action but it wil coſt this conſideration, and the rather we ſhould doe it, becauſe (as I ſay) it is that which perfects us moſt of any thing: we ſtudie many things, wee ſtudie Bookes, wee ſtudie men, wee ſtudy our ſelves, that is done by this act of conſideration, and of all ſtudies that is the beſt, when a man ſtudies his owne heart, when hee dwels at home. It was the precept of the wiſe Moraliſt, to exhort men to dwell at home, to looke inward: for a man to be as a good houſe-wife in her owne houſe, to dreſſe the roome of his heart, every morning to ſweepe it, and to put things in order which the former day hath put out of order

The under-faculties ſtubborne to ſpiritual things.

Simile.

The beſt ſtudy what.

Simile.

Simile.

order, that he may be fit to entertaine the Lord of glory; therefore we ought to keep our selves right and straight, to keepe our selves cleane and pure in soule and body by this continuall act of consideration, that we may be fit Temples for the Holy Ghost to dwell in and to continue in, therefore we should do this.

Generall considerations.

First in generall, take this generall consideration: let a man thinke what his condition is, what he comes into the world for; let him sit downe and thinke with himselfe that he hath a soule that is immortall, that must live in another place for ever, that his life is uncertaine, hee knowes not when this soule of his shall be put out of possession: now if a man would take these things into consideration, if he would sit downe and consider his latter end, consider the infallibility of the threatnings, consider the uncertainty of this life, consider the terrour of Gods wrath, because these things are not taken into consideration: therefore it is that men go on in courses of sinne, this is that which the people sayled in, *Deut.* 29. 4. saith *Moses* there, *You have seene what the Lord did to* Pharaoh *and all his servants, you have seene the Temptations and the great workes which hee wrought, but you have not hearts to perceive, you have not eyes to see unto this day, you have seene, but you have not hearts to perceive*, that is, you have not hearts to consider it as it is; as if hee should say, this will profit nothing: this

Deut. 29 4.

which

which was one of the ſtrongeſt arguments that was, (as how could a people have more argu ments to feare God than they had, to ſee ſuch wonders as they did?) but this profited them no thing, becauſe they had not hearts to conſider: ſo our Saviour, *Marke* 6.52. *They conſidered not the Miracle of the Loaves, for their hearts were hardened.* After that miracle was wrought, when Chriſt walked upon the Sea, and they thought hee had been a ſpirit, they were afraid, the reaſon is given, becauſe they conſidered not the miracle of the Loaves, as if hee ſhould ſay, there was enough in that to have ſtrengthened their faith, that they ſhould not have been ſo fearefull: but ſaith Chriſt, the reaſon you did not profit by that was, becauſe you did not conſider, your hearts were hardened: and therefore, 2. *Tim.* 2. 6. It is *Pauls* exhortation, *Conſider what I ſay*, conſider what in other places I have named to you, that is, though theſe bee reaſons ſtrong enough, yet conſider, *Timothy*, or elſe it will never worke upon thee, therefore conſider what I ſay, and becauſe wee are not able to doe it of our ſelves, hee prayes to God to teach him to conſider, and *the Lord give thee underſtanding in all things*: and indeed that we may doe ſo, let us beſeech God to open our eyes to enable us to conſider: till hee ſets us aworke, wee cannot doe it to purpoſe, ſo that I ſay, we ſhould learne to doe this in generall, and not onely ſo, but to make a daily practice

Mark. 6. 52.

2. Tim. 2. 6.

of

of it, every day consider our wayes, to set some time apart for that purpose: when we come to God in prayer, consider the businesse we have to doe, consider what hath been out of order the day before, to reflect upon our hearts, and to set things strait before God, and after this to have an eye upon our actions all the day, that our tongues, our hands, our feet, or any part be not ready to act any thing before we have considered and pondered it, before we have good warrant for it.

Quest. You will say this is impossible, must a man stand considering every action that he doth?

Answ. We need not to consider every particular action in our way.

I say, it is not needfull that every action should be considered; as in a journey, you know it is not needfull for a man to thinke of every step, but the first intention of the journey will carry him a great way; so set the heart aright, and that intention will carry a man thorow many actions, though he stand not to consider every particular; but because our hearts are so ready to goe out of the way, like young horses that are not accustomed to the high way, they are ready to turne aside ever and anon, except the hand be upon the bridle continually; so this consideration must be ever and anon repeated in the heart to keepe it strait, it is apt else to turne aside. This we must learne to doe in things that belong to godlinesse, in other things we are apt enough to doe it; the young man is apt to consider how hee shall satisfie

Simile.

Simile.

Too much consideration of outward things

tisfie his flesh, and the desires of it, how hee shall obtaine his pleasures: the antienter men, they consider how they may increase their wealth, how they may keepe correspondency, as it is sayd of the good house-wife, *She considereth a field, and gets it, Prov.* 31. There is too much of this consideration, men consider such outward advantages: the thing that we require now, is to consider how wee may *walke circumspectly* and holily before God in all things, this is the thing that wee ought to consider, and to neglect this, and to intend other things, is no better than madnesse, if a man doe but consider seriously what he is, what his condition is, and what he is fit for, he will reckon it madnesse to intend other things as he doth; we reckon men mad, when they fall a gathering strawes, and sticke their cloathes with flowers, when they scrabble upon the walls, because wee thinke these actions unmeet for a man: So come to a Christian, when hee is occupied in trifles, in pleasures and honours, (for they are no better) when men do this with all their endeavour, this is as unmeet for a Christian, this is as much below a Christian, as those other actions that I named, are below a man: and it is as truely spirituall madnesse, as the other is naturall frenzy: consider of this therefore, and come to your selves. I am not too harsh in calling it madnesse, the Scripture cals it so, in *Luke* 15. the Prodigall is said to come to himselfe: for other

Prov. 31.

Madnes, what.

Luk. 15

things he was come to himselfe before, but for matter of grace and salvation, therein hee was not come to himselfe: so that a man may truely say, that the world is full of mad men in this sense, because they come as much short of that which belongs to a Christian, of that which belongs to a man, as he stands in relation to God, as he stands in reference to eternity, as the other actions are to other men, and you shall finde they are occupied in the same manner; looke upon the imployments of men, if we could see what they are busie about, what their thoughts and lives are taken up with, in the morning if wee could see them, as God seeth them and beholds them, we should see they do as mad men, as a man that makes a garland to himselfe, composed of such vanitie as he is most fancied with. Consider therefore what you doe, *Walke exactly, not as fooles, but as wise.* So much for that. The main point is that we now come to.

Walke exactly.

Consider therefore that you *walke exactly*; whence we will deliver this Doctrine (to take the words as they lye,) That

Doct. It is a Christians dutie to walke exactly

It is required of a Christian that hee walke with God exactly in all things.

Before I come to prosecute this point, I will shew what this *walking* is, and what it is to *walk exactly.*

In

In a word, by walking nothing elſe is meant but the tract and courſe of a mans life, ſo that to walke holily is nothing elſe, but in al the paſſages and turnings of a mans converſation to keepe himſelfe cloſe to the rule, ſo that into what circumſtance ſoever hee is caſt, ſtill as a Dye to fall right, whether hee bee alone or in company, whether he be in ſport or in buſines, whether hee bee amongſt enemies, or amongſt friends, all is one, his converſation is ſtill of the ſame colour, hee keepes one tenure what condition ſoever he is in, in croſſes and adverſitie he is taught to wait, in proſperity he knowes how to abound, to behave himſelfe as a Chriſtian in any particular action, whether it bee gaine or loſſe to him, whether he be in a pleaſant eſtate, or whomſoever he hath reference to, whether it be for his advantage or diſadvantage, all is one, he doth not ſhift, he doth not dawb it out by ſeeking inventions, that afterwards will fall off as untempered morter, his conſcience puts it to him, and tells him this is not to be done, and he is willing to let his conſcience ſpeake, he is ready to obey it; when a man thus behaves himſelfe in the conſtant courſe of his life, this is to *walke exactly*.

To walke exactly, what.

Simile.

But then againe there is ſomewhat in this word *exact*, the Greeke word ἀκριβὲς comes of two words, that ſignifie to goe to the extremity of a thing: ſo to *walke exactly* is nothing elſe but ſo to keepe the Commandements of God,

Preciſeneſse commended by the Apoſtle, condemned by the world.

that a man goes to the utmoſt of them, to all the rules that he preſcribes, not onely to content himſelfe to do the maine duties of them, but you muſt looke to every particle of them, to bee willing to go to the utmoſt of every command; ſo the ſcope of the Apoſtle is, to commend unto us here the thing that is ſo diſgraced in the world, the which is a matter of much obloquie, that ſame exactneſſe or preciſeneſſe, for ſo the word may as well be tranſlated, and there is no word that fits the Greeke better than this. *Conſider that you walke preciſely, or exactly, or ſtrictly in all things*; I ſay that is the Apoſtles ſcope, to commend this to us, that men diſcommend ſo much, though indeed it be the onely excellency of a Chriſtian: for is not that the beſt glaſſe that ſhewes the ſmalleſt ſpots? and is not that the brighteſt light that ſhewes the leaſt moats? And doe you not reckon that the fineſt fleſh that is ſenſible of the leaſt pricking? So the conſcience that is ſenſible of the leaſt ſin or failing, is the perfection of Chriſtianity which we are to ſtrive to attaine, it is that which we are to reckon the greateſt excellency of all others, ſo farre it ſhould bee from diſgrace with us. To *walk exactly* is required of every one; and this exactneſſe is to go to the utmoſt; but a little more particularly to deſcribe it, to *walke exactly* requires theſe three conditions:

Simile.

Three things in exactneſſe.

1 Looke to the whole rule.

Firſt, looke to the whole rule, he that lookes but

but to a part ſhall never doe a buſineſſe exactly, but imperfectly and bunglingly, that is, you muſt have reſpect to all the commandements, to all the precepts that runne thorow the booke of God.

2 Go to the utmoſt of every command.

Secondly, he muſt goe to the utmoſt of every one, wee ſee our Saviour in *Mat.* 5. he ſets it downe, it is not enough for a man not to murder, but he muſt *not be angry with his brother unadviſedly*, there is the extremity of the command, he muſt not onely take care of the maine, but to keepe the leaſt: ſo hee ſaith, that a man ſhould not onely not ſweare great oathes, or not forſweare himſelfe, *but let your yea, bee yea, and your nay, nay*, ſaith our Saviour in the ſame Chapter. And ſo for that command, *Thou ſhalt not commit Adultery*, (I give you the inſtances in that Chapter, becauſe Chriſt gives them upon the ſame occaſion: ſaith he, he that breakes the leaſt Commandement, hee that doth not keepe every jot of the command, he ſhall not come to Heaven.) As for that command of Adulterie, though thou keepe the maine, if thou luſt in thy heart, that is, if a man admit laſcivious thoughts, adulterous luſtfull thoughts, though hee keepe the maine Commandement, the maine duty which is there commanded, yet he *walkes not exactly*: there is a neceſſity laid upon him, *Hee that keepes not every iot of the Command, ſhall not enter into heaven*: ſo that you muſt have reſpect to the whole rule, and to every particular

cular command.

3 Doe it at all times

And lastly, you must doe it at all times, *Psal. 106. vers. ult. Blessed is he that doth iustice, and loves righteousnesse at all times*: otherwise a man cannot be exact; he that doth it by fits and flashes, that walkes exactly one day, and is out againe another, this man is said not to *walke exactly*, hee walkes with God by fits, as hee that lookes to halfe the rule, he walkes but by halves; if either of these be, that hee walkes but by halves or by fits, he is not exact: thus much shall be said for the explication. Now this exactnesse is required in three respects:

Exactnesse required in 3. respects.

1 In regard of the person, 2. Pet. 1.

First, in respect of a mans person, that he bee cloathed with all the graces of the Spirit, that there be none wanting: there must be a generality in that, and therefore in 2 *Pet.* 1. wee see the graces are put together, *Give all diligence that you ioyne with vertue faith, with faith knowledge, with knowledge temperance, with temperance patience, &c.* that is, as if hee should say, a Christian must not bee adorned, with some graces of the Spirit onely, but he must have every one, he must bee exact, he must have the whole clothing, the whole Image of God, for the Image of God is nothing else but the happy cluster of these graces: now put the case that any of these be wanting, then you shall see what a defect it will cause: if a man have faith, if hee want vertue, that is, if his Faith shew not it selfe in workes, if it bee not a working vertuall Faith, what

Image of God, what.

what will his faith profit him? If he be zealous and ready to the worke, if there be vertue in him, if he want knowledge to guide, and direct him, and turne him, he must needs erre exceedingly; and therefore hee must ioyne to vertue knowledge, if he have knowledge that he know what to doe, if there doe not come in the practice of other graces, if hee be intemperate, it will lye as a blot upon him, there will be some inconcinnity in his carriage, if hee have other vertues and want one; suppose if hee bee temperate, yet if hee be an impatient man, this becomes not one of those upon whom Gods name is called; it becomes a Christian to have his person adorned with every grace, because God requires so much beautie in him, in *Cant.* 4. 7. saith Christ to his Church, *Thou art all faire my Love, there is no spot in thee*; that is, thou art adorned with all the graces of the Spirit, there is not one wanting, for there is such a generalitie required, such is the beautie of a man in Christ, the whole frame of grace is in him: therefore Christ is said to worke *grace for grace*; the meaning is, for every grace in himselfe, hee hath stamped another in us; as the Seale gives print for print, in the wax, Character for Character, and as the father to the sonne limbe for limbe, and member for member: so Christ to his Saints, hee workes grace for grace, that is, as he himselfe hath the whole frame of grace in his own heart, as the Image of God is perfect in

Cant. 4. 7.

Simile.

in him: ſo all that he changeth, all that are born of him, not of the will of the fleſh but of the will of God, they have the ſame that he hath; not in degree, no childe hath his members in the ſame degree as the Father hath, hee hath them as a child, the other hath them as a perfect man; ſo every Chriſtian hath them in the degree of a childe, and yet he muſt be exact in all in reſpect of his perſon.

Simile.

2 In regard of the actions.

Secondly, this exactneſſe is required in regard of his actions, al the actions that the holy man hath to doe are to be exact, therefore it is a rule of the Schoole-men, an action cannot be good except all bee good in it, except all the circumſtances be good, if there be one wanting, the action is evill: this is required of neceſſity to *walke exactly*: that is, take any action wee doe, if either the principle of it bee not good, that it comes from carnall feare, or from carnall love and deſire, or elſe the end is not good; or the Circumſtances are not good: to pray, and not to pray fervently: to ſhew mercie, and not with cheerefulneſſe; to keepe the Sabbath, and not with delight; and ſo you may runne thorow what particulars you will, the wanting of any of theſe circumſtances makes it an evill action; and therefore in regard of his actions he muſt be exact.

Circumſtances muſt be good in a good action.

3 In regard of others. Iames, 1. ult.

Thirdly, in regard of others it is neceſſary that he *walke exactly*, as in *Iames* 1. *This is pure religion and undefiled to keepe a mans ſelfe unſpotted*

ted of the world: now if a man will be unspotted of the world, he must be exact in all things, if he faile but a little, the world will blot him and blaze his name all over, that no place shall be empty of it; if there be any spot in him. It is true, the applause of the world is not to bee greedily looked for, but yet in this case every Christian should be like *Absalom*, there should be no blemish in him from top to toe, he should labour to be so blameleſſe in all his conversation, to doe as *Zachary* and *Elizabeth*, to walke in all the Commandements without reproofe, so that a Christian in regard of his person, in regard of his actions, in regard of others, hee must *walke exactly*.

Quest.

But now in this point that I have delivered there is somewhat more than this, it is required, I say, of every Christian, that he *walke exactly* before God in all things, here comes in a question or objection, when I say it is required of them: the question is now whether it be of necessitie or no, that it bee so laid upon every Christian, that they cannot keepe in good termes with God, that they can have no assurance of their owne good estate except they doe it? whether it bee laid upon them of such necessity or no, to keepe such exactneſse in their conversation?

Answ. How this precept of exactneſse is to be kept.

To this I answer: this precept, as well as any in the Booke of God, is to bee kept Evangelically, though wee cannot keepe it Legally; that

that is, we must endeavour to the utmost of our power to doe it, to strive with all our might, we must intend, and desire, and purpose to doe it, and we must have endeavours answerable to our purposes: this necessity lies upon every man to *walke exactly*, that is, to allow himselfe in nothing that is a knowne sinne; there may be many failings out of passion, a man may be transported out of incogitancy, out of inadvertancy, because many things passe from him that he is not able to consider of: but let it come to this case, to be a knowne sin, if he allow himselfe in it, this is a breach of the Evangelicall keeping of this Commandement, which requires that a man *walke exactly*, and this lies upon every one of necessity, that he doth not admit of any knowne sinne in his conversation, but in that respect to *walke exactly*, and that will bee manifested by these reasons:

Reasons why Christians should walk exactly.

Reas. 1. Else there will be a breach betwixt God and us.

Simile.

First, if there be but one thing in your conversation (pitch where you will) be it greater or smaller, if it come to be a knowne sinne, if it be revealed, that you know such a thing is a duty, or such a thing is a sinne; now if a man walke not exactly in that, hee makes a breach betweene God and him: as it is with two friends, if there come but a small matter wherein they differ, that falling betweene them, if neither of them yeeld, it makes an utter breach and separation betweene them; so let it bee a matter of lesse moment, take the least

leaſt ſinne, or the neglect of the leaſt duty, yet when I know this thing God requires at my hands, it is a thing that God will have done; when a man now lyes in the contrary and will not do it, certainely God will not yeeld, and if he do not, it makes a breach betweene them, it makes a ſeparation betweene God and him. As it is with a Prince, if he command a man to doe any thing, when he proclaimes it, when there is authority put upon it, when it is made knowne to him in particular, the ſtanding out makes him a Rebell: ſo it is in this, the ſtanding out with God in any part of our converſation, if wee be not exact in all, it puts us into a ſtate of ſeparation from God.

Simile.

Secondly, except a man walke thus exactly with God in all things, it is evident that what he doth, he doth it for himſelfe, and not for the Lord: and if he do ſo, it is not accepted of God: I ſay, what he doth, it is for himſelfe and not for the Lord; for if he performe that obedience which he doth for the Lord, and for his Commandement to pleaſe him, what is the reaſon that he goes not to the utmoſt? Why doth he ſet limits to himſelfe? for God requires that we ſhould *doe his will on earth, as it is done in heaven*; his commandement is, that we ſhould go to the utmoſt of every cammand: now when we limit our ſelves in holineſſe, when wee come to ſuch thoughts as theſe; well, I will have as much as will bring me to Heaven, I will labour for

Reaſ. 2. Elſe what a man doth, is for himſelfe. and not for the Lord.

for ſo much exactneſſe of converſation, as will keepe me in the ſtate of grace, as much as will preſerve me from hell: I ſay, the ground of all ſuch converſation is nothing out of a mans ſelfe: it is but regard to himſelfe, hee doth but onely looke at his owne ſalvation and no more, which is a thing, I confeſſe, that may be looked at, but to looke at nothing elſe, is ſelfe-love: when a man lookes at nothing but his owne ſalvation, and how he may eſcape hell, that man cannot be right: now when a man ſets himſelfe limites, and circumſcribes himſelfe, and ſayth with himſelfe, I will go thus farre and no further, when hee doth not endeavour to come to the utmoſt, to the higheſt peg, it is a ſigne his heart is not upright, therefore there is a neceſſity laid upon every man, that he *walk exactly* with God in all things.

Reaſ. 3. Elſe it argues a man is not in Chriſt.

Thirdly, take any particular in a mans converſation wherein he favoureth himſelfe, if hee be overcome of that, he is not in Chriſt; whoſoever is in Chriſt overcommeth the world and the fleſh, ſaith the Apoſtle, *Gal.* 5. *Whoſoever is in Chriſt, crucifieth the fleſh and the affections*, and overcomes the Divell, as wee know the ſtronger man caſts out the ſtrong man; now when any one particular of theſe luſts of the fleſh, or the temptations of the world, or the Divell, ſhall come and ſet upon a man, if hee yeeld to this, he is overcome of it, whereas none of thoſe that are in Chriſt are overcome of the world,

or

or of the flesh, or of the Divell; that is, if there be any particular sin (for they are but souldiers that fight under those Generals and Captains) if a man once yeeld to it, if a man give over striving against it, a man is said properly to be overcome; whereas if a man continue warring with sin, it is another case; but when he gives over resisting as the Apostle saith, *His servants you are, whom you obey*: if a man come to obey any sinne, whatsoever he is in the whole course of his conversation, it interrupts this exactnes; when he yeelds, he is overcome: As, we say, water and fire, as long as they contend one with another, neither is overcome: but when they yeeld one to another, when the fire is turned all to be water, then it is overcome: so in this case, when there is a contestation between us and sin, if we yeeld to it, then sinne overcomes us, and hee that is overcome of sinne, cannot bee in Christ.

Simile.

To be overcome, what.

Simile.

Fourthly, if there be any particular sinne in a mans conversation wherein hee doth allow himselfe, it hinders the use of all meanes and the profit of them, that neither a man is able to pray, or able to heare, or able to do any duty as he ought: So that as a medicine is applyed in vaine so long as the Arrow head is in the wound, that must be removed first before it can worke any cure; so let there bee but one sinne, one failing in this exactnesse of conversation, and all the meanes of grace are in vaine: therefore

Reas. 4. Else no meanes can be profitable.

Simile.

tore there is a neceſſity lies upon every man, if he will be a Chriſtian, if hee will reckon himſelfe of the number of thoſe that are the children of light, that he *walke exactly*. But not to ſtand to preſſe this further, to make ſome briefe uſe of it, for I deſire to come to the other part, *Not as fooles, but as wiſe*.

Vſe.

To labour for this exactnes

The Vſe we are to make of this, is to ſet our ſelves about the worke, to doe the thing, to labour to *walke exactly*, and here it is good to bring our ſelves to particulars. Come to the

In keeping the ſabbath.

keeping of the Sabbath, I would but aske this queſtion, Whether the day be not holy? Whether it differ not from other daies that are common dayes? and if it be not holy, why doe you doe any thing at all? and if it be holy, is not a holy day to be kept holy? Why doe you not

In Prayer.

keepe it exactly to God? And for *Prayer*, when you come to call upon the Name of God, it is not the ſlight performance of the duty that God lookes for, it is another thing, hee takes your prayers by weight, and not by number; therefore looke you doe it exactly; ſo in receiving the Sacrament, and all duties, I leave it to your ſelves to conſider particulars: and ſo for the duties of your Calling, to be diligent in them, to ſerve God and men in them with the fatneſſe and ſweetneſſe of them: and ſo for

In receiving the Sacrament.

In our particular calling.

In recreations.

ſports and recreations, to be exact in them, and not to uſe thoſe that be unlawfull, and thoſe that be lawfull, not to uſe them exceſſively;

but

but to uſe them with limitations, and to put right ends upon them: and ſo in all buſineſſe and converſing with men, in all the turnings and paſſages of a mans life, looke that you *walk exactly*, that your obedience be generall, otherwiſe that is a ſigne the heart is not changed: a man is not right borne till hee come to *walke exactly* with God, till he be willing to performe every duty, and willing to ſhunne every ſinne that he knowes, every thing that hath a tincture of ſinne, if the heart be right there will bee an antipathy betweene us and whatſoever is called ſinne, otherwiſe what is the power of Religion, if wee onely doe duties that are facile and eaſie, to which we have no contrarie diſpoſition, it were an eaſie thing then to be religious; but herein is the power of Religion, to ſubdue every affection, to ſubiect it, where there is a ſtrong ſtreame of a contrary diſpoſition to turne the courſe of nature, to obey God when a man finds the greateſt difficulties, in the time of Temptation and triall to doe it, this is that which is neceſſarie for us, otherwiſe the truth is, wee ſerve the fleſh and not God, ſaith *Iames, Iam. 2. The ſame that God ſaid thou ſhalt not murder, ſaid alſo thou ſhalt not commit Adultery*: So I ſay to every man that failes in any particular, and allowes himſelfe to lye in any particular ſinne that he will have his liberty in, I ſay, hath not God ſaid, thou ſhalt not doe this as well as that, and if thou doeſt one duty to

The power of Religion, what

Iames 2.

to God out of love and reſpect to him, or if thou didſt abſtaine from any ſinne becauſe he forbids thee, doth not hee forbid thee that as well as this? and hee hath commanded thee this duty as well as the other: why doeſt thou not performe all then? A little leake will ſinke and drowne a Ship as wel as a great breach; one diſeaſe will take away the life as well as many: ſo one ſinne, one failing in this exactneſſe of converſation is enough to deſtroy us, it is enough to put us out of a right condition in Gods ſight, therefore learne to *walke exactly*, beware of by-wayes, which though it may be hidden from the eyes of men, yet God knowes it that ſees in ſecret: for that is a common courſe: Men do as wandring ſtarres which are carried about with the reſt of the heavens, and yet they creepe backe by a contrary way, which is their owne proper motion: ſo it is the cuſtome of men to doe as others doe, for the ourſide, to come to Church, to abſtain from groſſe ſinnes, to live civilly, to deale iuſtly with men in their common courſe, but they have a proper courſe of their owne. Labour to be exact, take heed, know that God obſerves you, and know this, that that hath beene the practice of the Saints, it is not a thing impoſſible to be done, wee muſt not ſet upon it as upon a thing that none can reach to: Looke on *Moſes*, ſee his manner of walking, when God commanded him to goe with all that hee had out of *Egypt*, hee

Simile.

Simile.

Inſtances of exact walking

he would not leave ſo much as a hooſe behinde him, hee would doe it exactly: looke on *Paul* he *knew nothing by himſelfe*, that is, hee kept a cleare conſcience in all things, though hee were not thereby juſtified: Looke on *Samuel* and his walking, he calls the people to him, and ſaith to them, *What have I done amiſſe? Whom have I wronged? Whoſe Oxe or whoſe Aſſe have I taken?*

Againe, ſee thoſe that faile in this, and wee ſhall ſee that it is not a ſleight matter: *Saul* walked with God, but becauſe he did not *walke exactly*, becauſe hee offered ſacrifice before hee ſhould, you would thinke it a ſmall matter, but becauſe hee did not deſtroy, but ſpared *Agag*, God reiected him. So *Nadab* and *Abihu*, when they offered ſacrifice, you would thinke it to be no great matter, a circumſtance, and will not common fire ſerve the turne? but they were conſumed for not *walking exactly*: looke upon the *Prophet* that did not keep him cloſe to the word of God, as he returned backe he was ſlaine of a Lion: look upon *Balaam*, he walked with a faire out-ſide, yet becauſe we was not exact, (for God ſaw the falſeneſſe of his heart) God ſaw the ſecret by-ends that he had in it, and for this cauſe God reiected him, therefore take heed that you *walke exactly*.

Inſtances of thoſe that walked not exactly.

Not as fooles, but as wiſe.

It is our wiſedome to doe ſo, (to ſpeake a word or two of that) to doe that which God

It is wiſdome to walke exactly.

hath appointed a man to do, to doe that which the rule of wisedome hath appointed, that must needs be the wisest way: now it is the rule of wisedome that commands us to *Walke exactly*: and as he is the best writer that comes neerest his copy, and he the best Carpenter that comes neerest his Rule appointed him: so he is the wisest man that comes neerest the Rule of wisedome which is the book of God, which exhorts us to *Walke exactly*.

Simile.

Againe, to be guided by God, who is the wisest, is it not the wisest way? It is Gods appointment that we should *walk exactly*; examine the properties of wisedome, and wee shall see what cause there is to reckon it to be wisedome to *walke exactly*.

The properties of wisdome

First, the main property of wisedome is, when a man lookes to the generall universall end of his life, and frames al things according to that, for therein properly wisedome or prudence consists; when a man lookes aright to the utmost and generall end of his life, for a man either to looke to no end, or to bee as those that roule up and downe at randome, men that have no particular scope to which they direct all their actions, this is grosse folly.

I

To direct all actions to an universall end

But besides this, if a man have no end, or if it bee but a particular end, he is not said to be a wiseman; hee may be said to be a wise Pilot, or a wise States-man, or a wise Merchant, or a wise Warriour that sets such particular ends.

and

and ſo we may goe thorow all, but he can never be ſaid to be a wiſe man, except hee looke aright to the generall ſcope, and the generall end of his life; now he that walkes with God perfectly, he onely is a wiſe man, becauſe hee onely lookes at the generall frame and courſe of his life aright. The cauſe of all our errours (as one ſaith) is becauſe wee looke onely upon part of our life, we looke not to the whole, we have not our eye upon the general ſcope and ayme of our life, and therefore we walk unprudently, he onely is a wiſeman (I ſay) that frames the whole courſe of his life aright, and therefore wiſedome hath that excellency above all other things, becauſe it lookes to the end: as the end is beſt, ſo any errour about the end is worſt (ſaith a *Divine*) as the end is beſt, ſo folly, and imprudence, and errour concerning the end is the greateſt errour; therefore the Scripture calls this wiſedome godlineſſe, and this folly wickedneſſe, the beſt and worſt names that can be; Therefore if this be Wiſedome for a man to frame the whole courſe of his life aright, to looke to the generall end, to be ſure that his ſcope be good, then hee is the wiſeſt man that *walkes exactly* with God, whatſoever hee be in other things, this makes him a wiſe man.

Note.

The cauſe of errors.

Error about the end the greateſt.

2

To put a man upon practice Difference betweene prudence and other arts.

Secondly, this is a property of wiſedom for a man not onely to know, but to put in execution, that is the difference betweene prudence

and other arts; in other arts, hee that knowes what is best, is the best Artist, but in matter of prudence, hee that knowes what to doe, and practiseth not, is of all other the most foolish, and therefore action is a chiefe property of wisdome: there is this requisite to prudence to invent the worke aright, and to put it in execution: therefore he that *walkes exactly*, he that not onely knowes what to doe, but in good earnest doth it, hee is the wisest man. Men are not to be judged according to their knowledge, or according to their habits, but according to the act, according to their execution and practice, as the Apostle saith, *Rom. 2. God shall iudge men according to their workes.*

How men are to be esteemed

3 To looke to every part of his businesse.

Againe, another property of wisedome is, when a man not onely lookes upon one part of his businesse, but hee lookes round about it, hee lookes in all the nookes and corners of it; it is the ground of Errour, when a man lookes upon one part that drawes him on to the worke, but he lookes not round about, to see the discommodities, to looke to all: if this be Wisedome, then to walke with God perfectly is the greatest Wisedome; take any other man that doth it not, that steps aside out of the wayes of God, that *walkes* not *exactly* with him, that goes out and seeks some profit for himselfe, or some credit, that steps out for some sinnefull lust, to satisfie some pleasure which he thinkes will bee great advantage to him, to have the which o

thers

thers want, what is the reaſon of this? becauſe hee is not wiſe, he lookes but upon one part; if he did looke round about, if he did put the antecedent and the conſequent together, if hee would ſumme up all his life together, he would ſee that that were not the beſtway, he would ſee that that would bring him much miſery, and that the abſtaining from that ſin would bring him much happineſſe: thus he would thinke if all were put together, but when hee lookes on one part, and not on all, hence it is that men *walk* not *exactly*.

4 To looke on the inſide of things. *Simile.*

Againe, it is another property of wiſedome, for a man not to looke on the out-ſide, but to looke on the in-ſide of things; fooles looke on the out-ſide, but wiſe men ſee the in-ſide, they ſee the ſap in the tree: when a man lookes only on the out-ſide, hee is ſubiect to be taken with the ſnare, when hee ſees the Corne ſpread, and ſees not the net; but a wiſe man ſees the hooke in the bait: the moſt precious things in the world, their carriage is baſe, their out-ſide is baſe, the worſt things are gilded, and men for the moſt part, for want of wiſedome, take the things that are gawdy on the out-ſide, and leave the other. As the Apoſtle ſaith, *We are as men of ſorrow, though indeed we reioyce: as men having nothing, though we poſſeſſe all things*: his meaning is, the out-ſide is meane, the out-ſide is baſe; is it not prudence through the gold to ſee the baſe mettals, to ſee the thing that is bad indeed,

Simile.

to see the vanity, and folly, and deformity of sin, that God hath forbidden to commit; to see the false glosses of Satan that hee puts upon sinne, to see the base mettall within: and on the other side, to see the excellency of spirituall things? They that walke exactly, they see the inside: *Moses* had two things presented to him, to *suffer afflictions with the people of God*, the outside was bad enough, or *to enjoy the pleasures of sinne*, the treasures of *Egypt* that hee might have had in *Pharaohs* Court, here the outside was good, this was his wisdome to see thorow both these: he that walkes perfectly with God, he sees the inside of things, hee sees that God neglects things that have an outward glosse, and cleaves to things that though the outside be base, yet in themselves they are excellent and precious. I should have come to some exhortation, but the time is past.

So much shall serve for this time.

Samuels

SAMVELS SVPPORT OF Sorrowfull Sinners.

1. Sam. 12. 20. 21. 22.

And Samuel *ſaid unto the people, Feare not; (ye have done all this wickedneſſe, yet turne not aſide from following the Lord, but ſerve the Lord with all your heart.*

And turne yee not aſide, for then ſhould ye goe after vaine things, which cannot profit, nor deliver, for they are vaine.)

For the Lord will not forſake his people, for his great Names ſake, becauſe it hath pleaſed the Lord to make you his people.

THE occaſion of theſe words was this; in the former part of the Chapter, *Samuel* ſetteth forth the greatneſſe of the ſinne of the people, in deſiring of a King, and he tells them that

therein they had *cast away the Lord* who was their King : And upon this a miracle was wrought, whereby God discovered his displeasure from Heaven, which so amazed the people, as at the eighteenth verse it is said, *They feared exceedingly, and desired* Samuel *that hee would pray for them* : and now in these words ye have *Samuels* answer, and his scope therein is to exhort the people not to feare , for they thought that so great a sinne could not bee forgiven easily, nor they so easily received to mercy againe : hee therefore labours to take away the discouragement, and tells them that if they would come in, *feare not*, for God will receive you.

Object. But they might object, but we have committed a great sinne.

Answ. It is true, saith he, I will not goe about to extenuate that, yet notwithstanding know this for your comforts, that God will continue the same that he hath beene, and therefore *feare not*: and that he further setteth forth from an effect which commonly this feare hath , which will cause us to depart from the Lord : so that now hee labours to take away their feare by two things : first by taking away their discouragement, the cause of their feare : secondly, by shewing them the bad effect it will bring forth, to cause them to depart from the Lord, the contrary to which hee exhorts them unto, and confirmes his exhortations by these reasons :

First

Firſt, ſaith he, *Turne not aſide from following the Lord*; in which there is a reaſon couched, as if he ſhould have ſaid, now you have committed one errour, will you commit a ſecond? when a man is out of his way, will he goe on? No, but will returne rather, and will you turne aſide from following the Lord too? Secondly, whither ſhall it be that you would go? to the creatures, they can doe you no good. Here are two things that you all deſire; firſt, deliverance from evill when you are in a ſtate of miſery: Secondly, ſuch things as may advance you in a good eſtate. Now the creatures can do neither or you, for they are vaine: it is vanity, an empty thing, and will you leave the Lord who hath power to doe all this for you, and what elſe you can deſire?

Obiect. But they might ſay, but we have diſpleaſed the Lord, ſo that he will not looke on us as hee was wont.

Anſw. He anſwereth and tels them that God is the ſame, he will not eaſily forſake his people, for which he gives two reaſons: firſt, becauſe hee had choſen them to be his people hee had freely made them his people at the firſt, and hee is alwaies the ſame, and therefore he will continue to keepe you.

Obiect. But they might ſay, we have made our ſelves unworthy of being his people, wee deſerve to have a bill of divorcement given us.

Anſw. But yet ſecondly, becauſe they were his people,

people, called by his Name, therefore for his Name ſake hee would not caſt them away, it would be againſt his honour and glory, ſo theſe are the ſumme of the words.

From theſe words *feare not*, the Doctrine is, That,

Doctr. *Our natures are apt to be inordinate in our affections, in our feares, as they here, ſo in our loves and griefes.*

Now that it was ſo with them, it appeares by *Samuell* his ſpeech, for you may know the diſeaſe by the medicine, their hearts were ſhaken and diſadvantaged exceedingly, and well-nigh drawne from the Lord, and therefore hee exhorts them that they *ſhould not feare*; this ſhewes that wee are apt to feare inordinately, they had Prophets no doubt among them that had told them of this ſinne all the time they were about it, and then they feared not: but now the thunder came, they beganne to feare extremely, ſo that *Samuel* had much adoe to compoſe them againe. Now our affections are ſaid to be inordinate, either when wee doe not love, or feare, or grieve for that wee ſhould (for therein our inordinacy conſiſts in the defect;) or ſecondly, when as they are ſet too much upon any thing, that is, when wee over-love or over-grieve, which is either by pitching them upon wrong objects, or exceeding in the meaſure,

ſure, and therein lies all the errour that is in our affections: now let us ſee our owne diſpoſition by the diſpoſition of this people: when we are well and in health, wee feare not any ſinne, but as the Prophets phraſe is, *Ruſh into ſinne, as the horſe ruſheth into the battell.* A horſe is not able to diſcerne that they are enemies, and ſo ruſhes on to his owne deſtruction: ſo *Salomon* ſaith, *A foole goes on and is puniſhed*; and, *a foole rageth and is careleſſe*: that is, he is violent in his affections to ſinne, and yet feareleſſe withall: and this you may ſee alſo in the people of *Lyſtra*, at the firſt they thought *Paul* and *Barnabas* to be gods, and knew not how to doe too much for them, but anon they would have killed them; and ſo we ſee by experience, that thoſe whom men had magnified and eſteemed moſt, they have at laſt moſt deſpighted and contemned: and ſo before ſickneſſe we cannot humble men, in ſickneſſe we cannot comfort them, all which proves the Doctrine.

Now for the reaſons of it; firſt, the generall cauſe is the fall, which hath put all out of order, ſo that the ſoule is like an inſtrument quite out of tune, every ſtroke that is ſtrucke is amiſſe, there is no harmony at all in it: ſecondly, the more immediate cauſes are, firſt, injudiciouſneſſe, men are not able to iudge aright, and then they are bold when they ſhould bee feareſull, and feareſull when they ſhould bee bold, as one that wanteth skill and iudgement *Reaſon. 1.*

is

is fearefull in that buſineſſe, which a wiſe man that knowes it will not feare; ſecondly, affections want the bridle of grace, which ſhould keepe them in, and moderate them, they are of themſelves unruly horſes that draw the ſoule out of the way, unleſſe there be an *Auriga*, an hand kept upon them by grace, and this being wanting, it becomes further inordinate, becauſe Satan joynes with thine affections verie often, for that is his advantage, to adde winde to the tide, and hence ariſeth his temptations, when as he ſees an affection ſtirring, hee takes the advantage, intends it, and makes them more violent.

Vſe The Vſe is, to take notice of this inordinacy of our affections that we are ſubject unto, wee have an in-mate within us that wil have an hand in every buſineſſe, and what it doth, it ſtill doth amiſſe; what ſoever therefore you are a doing, ſtill ſearch what affections you have, and you ſhall finde that all that comes from your fleſh is amiſſe, and be iealous over ſins, and this yee ſhould rather do becauſe they blinde the judgement, when affections are ſtrong, then take heed of them.

Queſt. But you will aske me, how ſhall I know mine affections are inordinate?

Anſw. I anſwer, then when they are hinderances: for you ſhall know this, that all affections are planted by God for a ſpeciall end, uſe, and profit to man, and not to bee hinderances in them.

themſelves, ſo as wee could want none of them, we could not want griefe for things paſt, nor could we be freed from feare of evils to come, for otherwiſe wee could not take heed nor labour to prevent them when they are comming upon us, we could not be freed from anger, for it ſtirres up to remove impediments that lye in our way. Now you know the inordinacy of an affection, as you may know a Diſeaſe in Phyſicke; the generall rule of Phyſicians is, when there is *Actio læſa*, as when you view all the functions of Nature, and you ſee naturall impediment in ſome naturall function, why then we iudge there is a diſeaſe; ſo it is true in the ſoule, when your griefe is ſuch as interrupts prayer, and hearing, hinders you in your duty to God and man, then it is inordinate: and it was the caſe of the *Iſraelites* inordinacy, who could not hearken to *Moſes* for the griefe of their hearts: ſo for Anger, if it bee ſuch as cauſeth you to remove ſuch impediments as lye in the way of good deſires, then it is good; but when it cauſeth ſuch a diſtemper, that you are ready to flye in the faces of your brethren, and ſo as you are more unfit for what is good, then it is inordinate: and ſo likewiſe your feare, when it expectorateth your ſouls, ſo as they are made unable to prevent the evils that you feare, and ſo diſcourageth you, that you flye from God, ſo as to hide your ſelves from him as *Adam* did, and as they here would have done, and

ſo

so if your delights and mirths make you more indisposed and unfit to Prayer, or for good conference,&c. so it comes in as a dampe to your mirth, and when as that which should oyle the wheeles, and make you cheerefull in good duties, cloggeth you, then they are inordinate.

Quest. 2. But you will aske me, how we shall resist the inordinacy of them?

Answ. *A.* Two wayes: first, if thy inordinacy be in the defect, in not fearing when wee should feare, or not loving when wee should love: wee must bee carefull then for to stirre it up, for we may sinne in the want of affection, as much as in the mis-placing of them, as this people here sinned as much in not fearing before, as in fearing now; and in their feare now they feared the Judgement and not the sinne: for had their feare beene pitched upon that, *Samuel* would not have laboured to have taken them off. Secondly, they feared that God would not bee reconciled to them any more, so that their fear was misplaced, and therein they sinned, whereas Christ saith, *Revel.*2.10. *Feare not the things yee shall suffer*: but the sinnes which brings those crosses.

Quest. 2. But you will say, when as our feares and affections are thus misplaced, when our hearts are possessed of them, how shall we then resist and empty our hearts of them?

Answ. *A.* First, have your iudgements set right, for

for the obliquitie in the affection comes from the iudgement, as thoſe things wee apprehend to be evill, them we feare too much, and therefore labour to have it enlightened.

Queſt. *Q.* If you aske me, how we ſhall do that?

Anſw. *A.* Bring it to the Word, and ſee what that ſayes, for the Word is as a glaſſe which repreſents things as they are: I cannot ſtand to give inſtances out of the Word how to direct every affection: as now take Poverty, which thou feareſt ſo much, the Word makes it nothing, *Rev. 2. 9. I know thy poverty, but thou art rich*: as if hee had ſaid, it is a matter of nothing: ſo likewiſe for your feare of men, *Feare not him that can kill the body, but feare him that can caſt both body and ſoule into hell fire*: firſt, the Scriptures make nothing fearefull but Gods wrath and ſinne, and therfore now ſtick to the Word, and whatſoever thy phantaſie is, yet ſay, ſure I am, thus God ſaid, and therefore I am ſure it is ſo, and this will rectifie the iudgement; ſay it is but my fancy, howſoever it may be greater or leſſer, yet the thing is the ſame as the Word ſayd it: As the ſhadow may be greater or leſſer, yet the body the ſame; ſo take any thing elſe, as the loſſe of credit, or the like, wee thinke theſe ſomething and feare them, but the fault is in our phantaſie; men doe therefore well by fitting their hearts to what the Word ſaith, to ſtay themſelves. Secondly, againe if this will not prevaile, then let us pray our ſelves ſober: for

for inordinate affections make as much difference betweene a man and himselfe out of it, as is betweene a drunken and a sober man. Now Prayer composeth the heart much, for it bringeth thee into Gods presence. And as the Sunne casts downe the mists and dispells them, so Prayer doth an inordinate affection. Againe thirdly, adde to this Communion of Saints, and that is a good meanes: for wee are in such fits, as men in a feaver whose mouthes being out of taste, we should suffer our selves to be ruled by the judgement and taste of others. Fourthly, after all this, beseech God to convince thy iudgement, to perswade thy understanding fully, for that none can fully doe but he.

Simile.

The second Doctrine is, That

Doctr 2.

The greatnesse of our sin is no impediment to forgivenesse.

It is true, saith *Samuel*, yee have done this great sinne, I will not goe about to diminish it, but the Lord will forgive you notwithstanding. I will deliver it in these termes, because wee are apt not to thinke so, and when we have sinned against the light of conscience, relapsed often, wee are afraid to come into Gods presence, as wee see it by experience: and therefore now if any man hath committed any great sinne, let him apply it to himselfe. It is true, I have done such a great wickednesse, why, yet be

be of good comfort, humble your ſelfe, *Continue to follow the Lord*, you ſhall finde God the ſame to you that here hee was to this people. Now the reaſon of this is ;

First, becauſe the pardon of the Goſpell, which wee preach, makes no exception of any ſinne : Chriſt came to ſave ſinners, to take away the ſinnes of the world, this is ſpoken indefinitely. *Reaſ. 1.* Secondly, not of any perſon, preach the Goſpell to every Creature, there is not any exception of any rebell or rebellion. *Reaſon 2.* Thirdly, beſides the price that was paid anſwers for the greateſt ſinnes as well as the leaſt ; he is readie to forgive a thouſand pound upon ſatisfaction as well as ten groats : and therefore if thou haſt Chriſt for thy ranſome, it is no matter what thy ſinnes have beene, great or ſmall, for the ſame price may as well ſtand for the one as for the other. *Reaſon 3.* Againe fourthly, the God which we have to deale with, is a mighty God, even in this, even in pardoning, *Micah* 7. 18. *Who is like unto our God that pardoneth iniquitie, and paſſeth by the tranſgreſſion of his heritage?* he will ſubdue them and caſt them all into the depth of the Sea ; that is, herein the infiniteneſſe of God appeares in forgiving tranſgreſſions, hee ſheweth his might in it, and being merciſull as God, and not as man, and therefore hee uſeth that Metaphor of caſting their ſinnes into the depth of the Sea, that as the Sea drowneth mountaines as well as mole-hils, if they bee *Reaſon 4.*

caſt into it; ſo his Attributes are infinite, and ſo are his mercies: and therefore hee takes delight to forgive great ſinnes, becauſe we know him to be God and not man thereby, becauſe he forgives more than a man is able or willing to forgive. But becauſe examples are more prevalent in this caſe, I will give you a few: *Adam* was the cauſe of murthering the whole world, he made all men not onely guilty of the firſt death, but alſo of the ſecond, beſides other aggravations of his ſinne, beleeving the Divell rather than God, &c. yet we ſee that God found out a remedy and received him into mercy, for he himſelfe preached the Goſpell to him, and therefore not without profit. So likewiſe *Manaſſes* ſinnes exceeded, ſo as indeed wee know not how a man ſhould commit more almoſt: yet when he humbled himſelfe greatly, (for he had great ſinnes) God received him to mercie, and reſtored him to his kingdome: ſo as when we read of his ſinnes, how hee filled *Ieruſalem* with blood, &c. one of us would have beene ready to have ſaid, What, Lord, wilt thou forgive this man and ſet him in his Kingdome, as if he had done nothing againſt thee? to name no more than that in the 1. *Cor.* 6. 9. thoſe monſtrous and hainous ſinnes there mentioned, as greater there cannot be mentioned, yet ſome of them that were guilty of them were received to mercy, *ſuch were ſome of you, but now are ye waſhed and iuſtified, &c.*

The

The Vſe ſhall be, that you would take heed how you limit the holy One in regard of his mercy, that he will goe ſo far in pardoning and no further: I dare boldly tell you, it is as great a Sinne to limit God in his mercy, as in his power; as that was the ſinne of the *Iſraelites*, when as they were to goe into the Land of *Canaan*, they limited God, and thought he could not bring them in becauſe of ſo great walls and great *Gyants*, &c. and ſo take you heed leſt you limit his mercy, as that when your ſinnes are ſuch ſinnes of ſo hainous a nature as that he will not forgive you. How did *David*, when he had committed the great ſinne with *Bathſeba*, *&c.* and ſo *Peter* that ſtood in the ſame termes with Chriſt that hee did before? and if you cannot bring your hearts to thinke this, then goe beyond your owne judgement by faith, for this is it that hindereth us from beleeving, that we draw a ſcantling of the Lord by our owne phantaſies, wheras he ſaies, *That his thoughts are above our thoughts in pardoning*, *Iſaiah*, 55. Another point that I will deliver from theſe words is this, That *Vſe.*

The way to have a ſinne forgiven, is to aggravate it, not to extenuate it. *Doct.* 3.

Samuel here you ſee, when he goes about to comfort the people, hee aggravates the Sinne, but withall aggravates Gods mercies, and ſo com-

comforteth them: ſo that the beſt way to have a ſinne forgiven, is to confeſſe it to the utmoſt.

Reaſon.1. Firſt, it puts a man into ſuch a diſpoſition as God hath promiſed forgiveneſſe unto, for then we come to ſee the vileneſſe of our ſelves, that we cannot ſtand upon our owne bottome, but are empty of all, and without God muſt periſh, and ſo are drawne from our ſelves, and all in us, to reſt no more upon our ſelves, but upon God alone.

Reaſ.2. Secondly, beſides, the more particularly ſinne is confeſſed, the more glory ariſeth to God, and ſhame to our ſelves.

Reaſon.3. And againe, it ſtrengtheneth us againſt ſin another time: a full confeſſion of any ſin is a great preſervative againſt it, when a man hath looked round about any ſin, and conſidered all the particulars of it, it ſhuts up all waies to the ſin, whereas otherwiſe, when men confeſſe by halves, they live in ſome way of ſinning.

The Vſe is, to teach you not to extenuate your ſins, but to confeſſe them to the utmoſt; and this you had need bee exhorted unto, for I doe not know a duty more hard than this, though you may thinke it eaſie, men are loth to confeſſe their ſins, becauſe men are loath to leave their ſins, till they mean to leave it, they extenuate it; if men will keepe any reſervation, and are not willing perfectly to forgo all, they wil not confeſſe them fully.

Againe, men want light to ſee ſinne fully, for we

we ſee ſinne in the circumſtances of it no fur ther then we have light lent us from the holy Ghoſt: as the light is brighter and brighter in the houſe, the more clearely doe we diſcerne the leaſt moat, ſo here.

Againe thirdly, there is a ſelfe-love in every one, and therefore while wee looke on ſinne as our owne, wee are readie to favour it: as *Iuda*, whileſt hee looked on the Adulterie, as in his daughter, he iudged it worthy of death, hee would have her burnt; but when it came to be his owne ſinne, then the caſe was altered: ſo *David* would have had the man put to death that tooke his Neighbours ſheepe, but when it came and proved to be his own caſe, God was faine to take a great deale of paines to humble him, and to make him confeſſe it: and therefore aggravate your ſinnes in your confeſſions, ſaying, I have had theſe and theſe meanes, I have ſinned againſt the great Light againe and againe, and brake the Covenant that I have made with God, and know that this way you cannot exceed, *If our hearts condemne us, God is greater than our hearts*: Let us take a man that apprehends his ſinne moſt fully, yet God conceives more fully of it, ſo as we in our thoughts cannot reach to what hee ſeeth ſinne to bee: and herein you had need take paines and ſearch diligently, for many ſinnes that are great ſins, will appeare at the firſt to be but ſmall ones, as this ſinne of theirs, they thought it but a ſmall matter

3

1. Iohn 3. 20.

matter at the first, it was but chusing of a King, that was not any where forbidden, and yet *Samuel* tells them, that therein they had first cast away the Lord: secondly, they cast away *Samuel* and the Lord in him: thirdly, they had put trust in Kings: And so *Davids* numbring of the people seemes to be but a small thing, a thing not in it selfe unlawfull for a King to see what strength he hath to encounter an enemy, but *David* hee knew his owne heart, hee knew his owne ends, then he cries out he had done exceeding foolishly: know this therefore that this ye ought to doe, and that the more ye see sinne abound, the more ye will see grace abound, and so you will love the more, and prize Christ the more, and be more humble and content with any condition. Againe observe,

Doct.4 *One sinne makes way for another.*

This sinne of theirs had well-nigh drawne them to a departing from the Lord, now were they in the high-way to slip from the Lord quite away.

Reas.1. The reasons are; first, because *everie act intends the habit of sinne*, as when any thing is acted, it increaseth the habit with which it is acted: as every act of grace strengtheneth the habit of grace, so sinne makes the flesh to rise above the spirit, to get it under, and so at last to get the victory.

Because

Becauſe *every ſinne weakeneth that grace* which ſhould reſiſt it; as in a diſeaſe there is not only a thing contrary, with which health is to wraſtle, but ſomething alſo which weakeneth the ſtrength by which health ſhould reſiſt; and ſo doth ſinne (eſpecially great ſinnes) ſeize upon the ſtrength, takes away the rectitude of judgement by which we ſhould reſiſt; if it be a great ſinne, it workes as a great diſeaſe which ſeizeth upon the principall part, and therefore is often little felt: a ſmall ſinne is a ſmall wound, which we may eaſily feele, becauſe all elſe is in health: but a great ſinne is as a blow upon the head which amazeth us. *Reaſ.* 2.

Againe, committing a great ſinne *diſcourageth us from comming to God for pardon*, & makes us bold to go on, and ſeeing we are over ſhooes, wee are willing to goe on and bee over boot. too. *Reaſon.* 3.

After commiſſion of a great ſinne, *God giveth Satan leave to take poſſeſſion of a man*, as Satan got poſſeſſion of *Saul* by his envy at *David*, an evil ſpirit (as is ſaid) fell upon him, and hee would have killed *David*, and ſo *Iudas*, after his reſolution to betray his Maſter, the Divell entred into him, and would not ſuffer him to continue there, but to hang himſelfe, and therefore take heed of falling into ſinne, for then ye are *tanquam in præcipitio*, ſo as you cannot ſtay yourſelves, as in a quick-ſand you ſinke deeper and deeper: and therefore deale with ſinne as you *Reaſ.* 4.

would deale with poiſon, which a man will not let alone to lye long in his body, but he wil take an antidote againſt it as ſoone as he can. Another point we may obſerve, is this, That

Doct.5 *Diſcouragement and too much feare are great meanes of our departure from God.*

Feare not, turne not aſide from following the Lord. &c. There are many things which keepe us off from comming to God: 1 firſt our ſtrong luſts, not willing to give over all, nor yet to doe all. 2 Secondly our deferring of repentance, wee can doe it as well hereafter, but the greateſt hinderance of all other is that which wee have now named: Many will ſay indeed, to enioy the favour of God is a comfortable thing, and to have aſſurance of our ſinnes being forgiven. But I have little hope of this, I have ſuch a nature, and I have fallen often, and have ſo much hardneſſe of heart as God will never receive me, and ſo men ſit downe diſcouraged; and this muſt needs hinder in many reſpects.

Reaſ.1. Firſt, becauſe *it takes away all alacritie*, for what a man hath no hope to bring to paſſe, hee will never goe about it: So a Scholler, if he hath no hope to get learning, will give over ſtudying; take hope away, and take away all endevour nay, take away all deſire, which is more, for what is out of a mans hope a man deſires

not, for objects they worke when they lie neere the faculty, even as fire never worketh till the fuell be nigh it, and the load-ſtone till the iron be put to it: things that are a farre off, wee have little deſire to: as now to inſtance, the condition of Kings, though it be a thing moſt deſireable, yet ſeldome men actually deſire it, becauſe it is out of their hopes, and therefore when men are diſcouraged, as thinking they ſhall never have ſuch a luſt mortified, they ſit downe without all deſire or endevour: and ſo when men look on the Lord as on a ſtrict and ſevere Judge, it cauſeth ſtrangenes in them: they will not come at him, but they will be content with that liberty which they may enioy without him: as beggers when they ſee they cannot better their condition, content themſelves with what they are, and that liberty which they do enioy; and ſo men being diſcouraged from going to God, they turne and reſt on ſomething elſe, for the heart will have ſome liberty.

Againe, when we come to the Lord, Satan he caſts in all theſe feares, hee muſters up all obiections, but the Spirit you ſee ſaith, *Doe not feare*: now whether will you take part with Satan or the Spirit? If men be humble, Chriſt ſaith likewiſe, *Come to me and you ſhall have eaſe all ye that are weary and heavy laden*; let them not thinke that their ſinnes are a burthen that will breake their backes, if they come to him; and ſo the Iaylour, hee trembled and thought him

himselfe undone, but *Paul* told him of the Lord *Iesus*, in whom if hee beleeved hee should bee saved: it is good for us to consider what Satans end is, in casting in such obiections, as about the hardnesse of our heart, &c. his end is to discourage you.

Quest. 2. But you will say, how shall I know when such obiections are from Satan, they may arise from a right iudgement of what mine estate is?

Answ. A. Ye shall know it by this, if they put you off further from the Lord, and make the heart listlesse to what it should apply it selfe to, as Prayer, Repentance, then it is from Satan.

In that when the people had here committed this great sinne, and *Samuel* bids them not feare: they might haply aske him, what would you have us do? then he saith, *Turne not aside from following the Lord your God, but serve him with all your hearts*: I raise this sixth Doctrine, That,

Doct. 4. *When a man hath committed any great sinne, it is his duty, his best and wisest way to come in presently, and to turne to God.*

The Spirit here by *Samuel* commands it, and therfore it is their dutie, and what he commands it is best and the wisest course to take: the reasons of it, are;

Reason. 1. Because *the heart immediatly after the sinne commit-*

committed, beginnes to contract hardneſſe, and the longer it goes without returning, the more hardneſſe it contracts, but preſently after it is more ſenſible; and therefore a wound that is taken preſently is the ſooner healed, and the ſmart will be the leſſe: ſo it is in ſinne-

By committing one ſinne we are expoſed to greater, for it is like the breaking downe of the walls, which the longer they lye, the breach not made up, the more enemies may come in: there is a gap made, which if it be not ſtopped, will let the good cattell out, and the evill cattell in; ſee this in *David*, if he had humbled himſelfe and renued his repentance, he had prevented that murder, and making *Vriah* drunke, &c. But hee let the gap lye open, and ſee what a troope of ſinnes came in: ſee this alſo in *Aſa*, his making a Covenant with the King of *Aram*, and reſted on him, at the beginning of the Chapter: but now if hee had humbled himſelfe, all the reſt that followes had been prevented, but hee did not ſo, and then followes putting the *Prophets* in priſon, oppreſſing the people: when hee was ſicke, ſeeking to the Phyſicians, for hee grew worſe and worſe, his end was not anſwerable to his beginning, though he was a good man: and *Peter* now on the other ſide, becauſe hee humbled himſelf, he preſently was received to mercy, and prevented all. *Reaſon 2.* 2. Chron. 16.

The longer ye lye in a ſinne unrepented, the greater the ſinne is, becauſe you abuſe Gods patience the *Reaſ. 3.*

the more: for he considereth every houre, and it is not slacknesse in him that he forbears you, but patience, which you abusing, adde unto his wrath every minute.

Reason 4. *The same duties lye upon you that did before,* which you ought to performe, and your sinne is no priviledge for the omission of them, and therefore your best way is to turne, and not to goe on in your sinne.

Obiect. *Ob.* But you will say, Must a man come in presently into the presence of God after he hath so grossely offended him.

Answ. *Answ.* Ye may, and ye ought to doe it, but not with that disposition remaining in you heart, wherewith you commit the sinne, but with an heart humbled, converted to God, stricken with the sense of its sinne, promising new obedience, and thus to come in presently is no absurditie. If a Rebell, presently after his Rebellion, comes indeed with a sword in his hand into the presence of a King, let him not looke for pardon: if with meekenesse, and a rope about his necke, hee may: yea, and I adde this, that the heart is sooner turned, if you take the advantage of it presently after the sin is committed. There are two obiections in this case.

Obiect. *Ob.* First, you will say, my heart cannot bee presently humbled enough: to which I answer:

Answ. *A.* That God stands not upon the measure of humiliation, so as to reiect thee, but if it be in sincerity,

sincerity, if thou knowest and feelst the sinne thou hast committed, so as thou art vile in thine owne eyes, and art resolved not to returne to it againe: if this be in sincerity, though in never so small a measure, the Lord accepts thee. Againe,

Secondly, know that thou canst not be humbled as thou wouldest at the first, adde therefore to thy humiliation afterwards; as *David* when hee said, *Lord, I have sinned*; God forgave him, though he was not so much humbled as afterward, *Answ.* 2.

Ob. 2. Againe you will say, it may be my sin is not healed yet, then indeed I may come with confidence, and yet my heart may be as false as ever. *Obiect.* 2

An. I answer, that men are first to seeke pardon, and then prepare for healing afterward, for this is a sure rule, that there is no sinne healed till there is an assurance of foregivenesse. The Lord, as he washeth away the guilt, so he healeth the staine, and gives a new spirit, for this is his Covenant, *Ierem.* 31. *Ezek.* 36. *I will forgive their sinnes*, and what then? *and give them new hearts.* Wee are all deceived in this, that we thinke when as we take a purpose with our selves against a sinne, that all is then done, but it is not so: as a man that hath a running issue in his body, it is not enough for him to say, I will not have it thus, I desire it should not bee, I purpose it shall not, but he must use meanes

meanes to heale it. To conclude, when any have fallen into sinne, I say unto them, as *Samuel* here, *Continue yet to serve the Lord*, doe you think to mend the matter when you are out of the way, by going on or standing still? but *returne* rather *and serve the Lord*, for he is the same Lord still, and there is the same bond still that bindes you to serve him. And againe, what will you doe, goe some whether else? (for you must have a being) will you goe to the Creatures to get rest from them? they are vaine, they will not profit you, nor deliver you: but you will say, Whither then? Why, to the Lord, but what hope is there that he should accept us? Why, the Lord will not forsake his people, Hee is still the same God, hee will not forsake his owne, as a father will not forsake his childe, and secondly, he will not for his Names sake. Lastly, observe hence, That

Doct.7 *The sinnes which we commit, make no change in the Lord.*

No substantiall change; they may make him angry as a father may be with his son, and that so as they may feele the effects of it, but yet he is the same God still, for,

Reas.1. First, *it is not the slipping into great sinnes that breakes the Covenant, or makes it void*, there is nothing that makes a Bill of Divorce, but an utter turning away from God.

Againe,

Againe ſecondly, *God is the ſame, and you are the ſame*; your hearts are the ſame to him, the ſame bent of minde, the ſame frame of heart remaining in you ſtill, ye are his ſervants ſtill, and he is the ſame; upon the ſame grounds that hee choſe you firſt, hee loves you ſtill, ſinnes worke no ſubſtantiall alteration: hee choſe you freely becauſe he would, & therfore as there is a tranſient act of ſin paſſed from you, ſo a tranſient act of puniſhment may paſſe from God: for as your hearts are the ſame ſo ſubſtance to him as before, ſo is Gods to you. *Reaſon 2.*

The uſe is, that you would not thinke when you have ſinned, that the Lord will reie& you. Our Saviour Chriſt ſhewes the ſame by the parable of the Prodigall: they in the houſe did not thinke that ſuch a ſonne ſhould have had ſuch entertainment when he had ſpent ſo much, that his Father would have given him ſuch an anſwer, *to fall upon his necke*, to be ſo glad of him: by that our Saviour expreſſeth how willing God is to receive Sinners. *David* had no ſooner ſaid, *I have ſinned*, but God ſaid, *I have put away thy ſinne*; and ſo *Peter* after his deniall, Chriſt looked on him with the ſame familiarity as hee did before. Onely doe not thinke that God will hold the wicked innocent; if ye have falſe hearts, then ye ſhall not be forgiven. *Vſe. 1*

If the Lord be ſo ready to receive men after they have offended him, conſider how worthy of *Vſe. 2.*

of utter deſtruction they are that will not turne to him: if God ſhould ſay to any man here, Thou haſt committed this ſinne againſt me, yet come in, there ſhall be no hinderance of my part, unleſſe the ſtubbornneſſe of thine owne will hinder thee, who would not ſay that hee that ſhould refuſe were worthy to bee condemned? Chriſt is ſaid to *come to render vengeance to thoſe that obey not the Goſpell*, and therefore *Samuel* addes this in the end of all, if they would *forſake the Lord*, *know that you and your King ſhall periſh.*

2. Theſs. 1.

FINIS.